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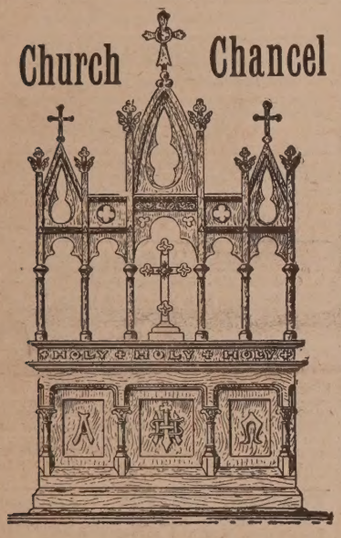

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Brief Mention

The Bishop of Madras has nominated the Ven. W. H. Elwes, Archdeacon of Madras, to the Bishopric of Tinnevelly. ——The president of a University (Boston) in a letter to the *Boston Herald* expressed the wish that "thurifers and ritual appurtenances of all sorts" should be collected and stored in a "Museum of Religions" at Boston.——This curious epitaph is in Kettlethorpe church, near Newark, inscribed on a black stone tablet in the chancel:

JOHANNES BECKE, quondam Rector istius Ecclesiæ, obiit MD LXXXX VII.
I am a Becke, or river as you know
And watered here ye Church, ye Schole, ye pore
While God did make my sprynges here for to flow,
But now my fountain stopt, it runs no more
From Church and Schole my life ys now bereft
But to the pore, foure pounds I yearly lett.

——It is stated that Bishop Hornby has been advised by medical men not to return to Africa, and that he has tendered his resignation as Bishop of Nyasaland to the committee of the Universities' Mission to Central Africa.——The Rev. Canon Arthur Lloyd, of Newcastle-on-Tyne, has accepted the appointment of suffragan-Bishop in the diocese of Norwich. Canon Lloyd was ordained in 1868, and has been vicar of the Cathedral church of Newcastle since 1882. ——The Ossory correspondent of *The Irish Ecclesiastical Gazette* records the following original conundrum by a young lady well known in the diocese:—"Who is Father Christmas' female companion?" "Why, Christmas Eve, of course."—*Church Review.*——Here is a bull that has its merits. An Irish editor in announcing the interesting fact that a person of some local importance was about to change his religion, wrote: "It is understood that on next Sunday Mr. O'Drive will make a public profession of his faith, or in other words, that he will renounce the errors of Romanism and embrace those of Protestantism."

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The Living Church

Saturday, September 1, 1894

News and Notes

THE BISHOP OF LIVERPOOL in declining the gift of a pastoral staff, characterized it as "a silver poker to be carried before him." The staff of the shepherd is a reminder of the gentleness of the pastoral office. Is it possible that the excellent bishop would prefer a sceptre, the emblem of lordship over God's heritage?

The Church Review vouches for the following: An Evangelical country clergyman, who is not distinguished for either his pastoral activity or his preaching ability, was watching a shepherd in his parish one day last week folding his sheep, when the following conversation took place: "I wish my sheep would follow me as these follow you," to which answered the shepherd, "You should feed them, sir."

THE PRINCE AND PRINCESS OF WALES have recently been visiting the little principality from which they derive their title, where their reception is said to have been most cordial and enthusiastic. During their visit the great Welsh festival of the Eisteddfod was held, which they of course attended, and were admitted to the order of bards as honorary ovates. The ceremony was conducted by the Arch-druid, who is in his ninety-fifth year. The Prince of Wales was initiated under the title of "Edward the Prince," and the Princess as "Britain's Delight," in Welsh of course. It is interesting to note that the little grandson recently baptized, the second heir to the throne after the Prince himself, received the names of "Edward, Albert, Christian, George, Andrew, Patrick, David," the last four being the names of the patron saints of England, Scotland, Ireland and Wales, respectively.

THE REV. EDWARD ALLEN, retired rector of Keinton, Mandeville, Somerset, supposes himself to be the oldest clergyman in England. He is in his ninety-seventh year. He says: "I am in perfect possession of all my faculties, and write all my letters without the aid of spectacles. Next to him, perhaps, is the Very Rev. H. B. Macartney, Dean of Melbourne for over forty years, now in his ninety-sixth year. The Bishop of Chichester, Dr. Durnford, is ninety-five, and the Rev. C. J. Glyn of Witchampton, at the same age, still acts as a Justice of the Peace. That a clergyman should hold such an office is by the way a piece of old-time "ecclesiasticism." The modern period has virtuously excluded the clergy from such positions and has evolved the model police justice of our great cities.

THE FOLLOWING news item recently appeared in the English papers: "On Saturday, July 28, the Duchess of York, who had returned to York House on the previous day, was churched in the Chapel Royal, St. James'." In this instance the noble lady has set a most wholesome example. It might be wished that the effect of it should extend to Churchwomen in this country, where a vulgar prudishness has made this most fitting form of thanksgiving comparatively rare. It is understood that during the period of agitation attending the revision of the Prayer Book it was seriously proposed to omit this service as nothing more than a curious bit of unpractical antiquarianism. Many of the clergy had never met with an instance of its use. Happily there were others whose experience has been quite different and who did not despair of the ultimate restoration of the office to more general favor among devout and loyal Church people.

IT WAS diverting to read, not long ago, of a strike of the saloonkeepers in a certain Illinois town against the civic authorities. Owing to a difference of opinion as to the time when licenses must be taken out, the dealers closed their bars and threatened to reduce the town to submission by cutting off the supply of drink. This was a strike with which no respectable person is likely to find fault. We do not know the outcome, but it might be hoped that the thirsty citizens, forced to make trial of nature's beverage, may find in it a virtue adequate to the supply of their wants, and thus that the re-opening of the saloons may be indefinitely postponed. A similar case is the proposed boycott of Milwaukee beer in this city. The majority of the respectable inhabitants of Chicago would view with favor a boycott of all beer by the union laborers of the city. Bad as the principle of the boycott is in general, it is clear that in some cases its application may be, not only excusable, but even commendable. But unfortunately these are precisely the cases in which it is not likely to be seriously tried.

THE eloquent and learned Bishop of Derry is reported to have said that the steps which lead from faith to unbelief are four: "No historical Church, no historical Christianity, no dogmatic Christianity, no Christianity at all." The revelations made during the recent discussion in the London School Board are a good illustration of this down-grade tendency. A number of prominent English dissenting ministers were asked to give their views as to what those principles of religion were which the law required to be taught, and almost unanimously these gentlemen, Baptists, Congregationalists, Methodists, etc., declined to admit that they included the Divinity of our Lord and the Incarnation. To insist upon these points, it was claimed would let in "sacerdotalism," in other words would give the Church of England an advantage. Surely it was a fatal admission, that these fundamental tenets of the Christian religion are now unquestionably identified only with the historic Church.

THE OPERATION which has been performed on Mr. Gladstone in the hope of permanently improving his eyesight is reported to have been fairly successful, though the necessary treatment is not yet at an end. Meanwhile he has secluded himself from all public affairs and lives in great quietness. *The Church Bells* gives a pleasing picture of the aged statesman's appearance on a recent occasion as he entered the churchyard of a rural parish on his way to the mid-day celebration of the Holy Communion. As he advanced along the path to the church door, with a briskness surprising in one of his age, the bystanders saluted him with respectful deference, to which he responded by lifting his hat "with quite an air of the old world Sir Charles Grandison courtesy." Inconsistent as he has certainly been in matters of church policy, his religious devotion has always continued constant, and in the matter of attendance at public worship he has ever set a worthy example to all ranks in life. It was noticed that Mrs. Gladstone, who accompanied her husband, was not looking particularly well; "but their little granddaughter, Dorothy Drew, for whom they have so deep an affection, and who sat, barefooted as usual, in the carriage at the gates of the old cemetery, was as charming a picture of health, happiness and childish innocence as could well be imagined."

ENGLISH PAPERS give an account of the fifth anniversary of the Society of St. Osmund. The society is concerned with the restoration of the old English vestments and usages as distinguished from modern innovations whether Anglican or Roman. The occasion was observed by a celebration of the Holy Eucharist in eighty or ninety churches, and in particular by a high service at St. Margaret Pattens, Rood Lane, city of London. The celebrant was the Bishop of Cairo, Ill., who wore all the vestments proper to his office on such an occasion. The congregation was chiefly composed of men, though it was a week-day in the midst of business hours. The music rendered by a choir of boys and men was chiefly the ancient plain-song. The old Sarum tones were used in reciting the Epistle, Gospel, Preface, etc. The preacher, Mr. Rumball, of Littlehampton, took occasion to mention that this was the first time for 300 years since High Mass had been sung pontifically in the city of London. The sermon was partly historical and gave due credit to the Evangelical school as well as to the Catholic revival. With reference to the ceremonial he said they were able to assert that it was the rule of their forefathers and had the authority of the Prayer Book. They did not want to copy Rome; she had her own ceremonial, we had ours. At the annual meeting held in the evening at the Church House, Westminster, a paper was read, followed by a discussion, in the course of which Bishop Hale spoke a few hearty words and emphasized what the preacher had said in the morning: "At Rome do as Rome does," but, added the Bishop, "wherever the church of the Anglo-Saxon race may be, do as the Anglo-Saxons do."

THE ENGLISH anarchist, Mowbray, who has come to this country to propagate the murderous teachings of his fraternity, has continued to make incendiary speeches without interference from the authorities. At Newark lately he advised the workingmen to learn how to shoot, and shoot to kill. He shook his fist at his audience, happily very scanty, and yelled: "Why don't you procure guns and learn to shoot? shoot to kill, but if you can't kill, don't shoot." It is one of the inscrutable things that creatures like this should be allowed to go on inciting discontented crowds to deeds of death and destruction until some of their weak-minded or desperate dupes are led on to give practical effect to such teaching by bomb throwing and incendiarism. The fearful catastrophe in Chicago a few years ago in Haymarket square was brought on by a long course of preparation through public meetings and inflammatory newspaper articles. Ultimately the courts of law decided that where exhortations to crime issued in overt acts, the instigators were as guilty as the actual perpetrators. But if this be the case, why should not the utterance of incendiary counsels, in which, according to this decision, the crime begins, receive immediate punishment without waiting until innocent people have been killed and property destroyed? Probably if a mob orator exhorted his followers to make an attack upon a certain house and to murder its owner, he would be arrested before he could carry his project into effect. On what principle is it a less offence to incite to the murder of numbers of persons and the destruction of property on a large scale?

THE CIRCUMSTANCES attending the Baptism of the infant son of the Duke and Duchess of York at "White Lodge," July 16th, led to some discussion in the English papers. The sacrament was administered in a drawing-room. It was naturally assumed that the office for Private Baptism was employed and that therefore the reception "into the congregation of Christ's Church" would be postponed to some future occasion, all of which appeared unseemly and unnecessary. The Archbishop of Canterbury who officiated, assisted by the Bishop of Rochester and the two tutors of the child's parents, has authorized the statement that he employed the Public Office in full. The propriety of this is justified on the ground that the church mentioned in the rubrics is not a building but the body of the faithful present. It is also pointed out that there is authority in the English as well as Roman Canon Law for the Baptism of royal babies in this fashion. These considerations seem to the English mind to leave nothing further to be said. There is room, however, for regret that the private chapel which we suppose used to be a feature of all great houses should so completely have disappeared, even from the abodes of royalty, that it should be necessary to make use of that resource of the vulgar rich, the drawing-room. But the present royal family has always exhibited a cheerful obtuseness to the highest proprieties in matters connected with the Church and to the effect of their example on the nation at large.

The London Times has the following interesting note about Westminster Abbey: We understand that the negotiations for the purchase of the houses in Poets' Corner and Old Palace-yard, the removal of which was recommended by the Royal Commission on Westminster Abbey, on the ground that they are not only a grave disfigurement to the ancient structure, but are a cause of danger to it from fire, are approaching com-

pletion. In his letter to Mr. Yates Thompson, last February, Mr. Shaw Lefevre stated that the government intended to lay a scheme before Parliament this session in connection with the said removal, but the Ecclesiastical Commissioners (who are the ground landlords) and the lease-holders have proved so amenable to reason that, according to the present outlook, no application for statutory powers will be needed. After the Office of Works have completed their bargain it will be possible to commence the demolition of the houses as soon as the assent of the treasury has been signified; and, in order to avoid the necessity of presenting a supplementary estimate to Parliament, an arrangement will probably be made whereby the whole of the proposed expenditure will be included in the estimates for next year. As soon as the houses have been removed, a piece of work which is expected to be accomplished during the autumn and winter months, the space cleared will be turfed over and railed in, so that the public may have an opportunity of forming an opinion, under favorable conditions, as to the desirability of erecting a monumental chapel on this site. Mr. Herbert Gladstone, the new first Commissioner of Works, agrees with his predecessor that before a final decision is arrived at in regard to Mr. Yates Thompson's offer another formal inquiry will be advisable, and it is not unlikely that a parliamentary committee will be suggested.

Declaration

The undersigned (without in any way intending to question the good faith of those who differ from them) feel it their duty to put on record their entire lack of sympathy with any omissions from the order provided in the Prayer Book for the celebration of the Holy Communion other than those allowed by the rubrics. Their conviction in this matter rests upon two foundations. First, they could not (even should they deem such omissions desirable) feel justified in departing from what they understand to be the law of this Church with regard to worship, to which, at their ordination, they have solemnly promised to conform. Second, they disapprove of mutilating the service either by the omission of all that portion which precedes the prayer for the Church Militant, or by the omission of those parts which refer to the Communion of the people. They are of opinion that a service which did not contain the Collect, Epistle, and Gospel, and expressly by words imply a Communion of others beside the priest, would be without precedent, and alike contrary to both the Latin and Greek rites; and, while firmly holding that the Communion of the priest is quite sufficient for the integrity of the service, and that it is the right of all communicants to assist at Celebrations at which, for sufficient reason, they are not prepared to communicate, yet they also hold that primitive practice and the continuous teaching of the whole Church down to to-day point to a Communion of those properly disposed and prepared, as most in accordance with our Blessed Lord's intention when He instituted that Holy Sacrament.

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The Church of England

FROM OUR CORRESPONDENT

LONDON, Aug. 14.

The holiday season has begun, and every one has gone, or is about to go, away; some to discuss Re-union problems at Grindelwald, others to study the Welsh problem by personal observation on the spot, while the bulk of us are glad to leave politics and controversy of all sorts alone for the all too brief period which is afforded to the toilers of our great city. Our legislators are, of course, the last to go; they will have finished in about a fortnight's time, when they are to adjourn until the beginning of next year, when the first piece of legislation to come before them is the Welsh Disestablishment Bill. At the beginning of the year, no one thought that the Government would last out so long as they have done, but now the general opinion has veered right round, and we are confidently told that Lord Roseberry will hold the reigns for a good while yet. Certainly there is nothing in the present outlook which seems likely to disturb him from his position. His ministers pass a few measures which find their way to the House of Lords, and there stop. The Government seems indifferent. The same fate awaits the Disestablishment Bill. Whether Lord Roseberry will go to the country on that question is not at all unlikely, and with the heavy account against the House of Lords, he might be successful.

A more immediate fight, and no less important, is that which will be upon us in another month, when the holidays are over. I refer to the election of the London School Board in November next. The fight will be a fierce, and, I fear, a very acrimonious one, but it cannot be avoided. The election will turn upon the religious controversy. Both sides profess a desire to uphold the compromise of 1871, when the Board was first established. The Church party, in which all views are represented, define the compromise as one between Christians, and the teaching given in the schools will therefore include the doctrine of the Incarnation and the Holy Trinity. The opposing side, the minority of the present Board, decline to say what the compromise is, and in any way to commit themselves to a clear declaration as to what is, or is not, to be taught. All they say is, "Uphold the compromise," leave matters as they have been since the Board came into existence, they have worked very fairly on the whole—why disturb them? Because, say the Church party, the tendency of the Christian teaching on the Board is on the down grade, and we will not have men who place Jesus Christ on a level with Buddha or Confucius, instructing, or pretending to instruct, the children in the Christian religion. It is the old battle over again, of a definite faith or a false religion. At present the Church party is practically an united one, though a few attempts have been made to break into the solid mass by bitter Protestants because the leaders on the Board are notoriously High Churchmen and Ritualists, and we shall hear more, no doubt, before election time of a "No Popery" cry. It is curious, if not painful, to see the bulk of the Dissenting world hand to hand with the secularists against the proposal for a clear declaration of faith on those elements of religion, the Incarnation and the Blessed Trinity.

Mr. Gladstone has written an article on the subject of "The Church in relation to Heresy and Schism," for the August number of *The Nineteenth Century*, which has set the press at work with the result of the appearance of many ponderous leading articles, and, what was naturally to be expected, a diversity of opinions as to the true views of Mr. Gladstone in his latest theological statement. Many have thought that he had written a portion of his article in reference to the controversy on the School Board, but this he has since denied. It adds weight, however, to the contentions of the Church party for a clear definite basis on what the children should be taught. "What is the Gospel?" Mr. Gladstone asks, and he answers: "The reply is still the same as it was in the Apostolic age, the central truth of the Gospel lies in the Trinity and the Incarnation, in the God that made us, and the Saviour that redeemed us. When I consider what human nature and human history have been, and how feeble is the spirit in its warfare with the flesh, I bow my head in amazement before this mighty moral miracle, this marvellous concurrence evolved from the very heart of a discord."

This is the basis upon which Mr. Gladstone would build his "undenominational Christianity," and so far he is in agreement with the Church party on the Board who are contending for these vital principles, and entirely opposed to the party—a combination of Secularists, Dissentors, Unitarians *et hoc genus omne*—who will only interpret the word "undenominational" by eliminating from the instruction given to the children any doctrine which is objectional to any sect which profess and calls itself Christian, the result of such a policy naturally leading us to positions aimed at by the Secularists.

There is, however, another view presented by Mr. Gladstone's article, which *The Spectator*, our leading weekly review, deals with in the following paragraph:

When we come to the question how far it is safe to accept Mr. Gladstone's opinion that the concurrence of nine-tenths of the numerous Christian Churches and Sects in the doctrines of the Trinity and the Incarnation may be regarded as securing these doctrine against the invidious attacks of modern scepticism, it would be absurd not to take into account the new tendency of nominally orthodox Churches and Sects to treat these doctrines as properly denominational, and to refuse to consider them as essential to Christianity. That is just the way in which doctrine leaks out of a Church, being regarded first as true, but not essential, and afterwards as not even true. The value of the supposed compensation for the divided state of Christendom, on which Mr. Gladstone insists, depends entirely on the firmness and confidence of belief in the doctrine of the Trinity and Incarnation with which the multitude of nominally orthodox Christians hold these doctrines. Our own impression is that there is a very much greater decline in the firmness and confidence, on the part of most of the Protestant Churches at all events, than there is in the number of those who would accept them, or think that they accepted them. When we find clergymen and ministers of orthodox Christianity profferring their belief in these doctrines, and yet their perfect willingness to entrust children to the care of Christian teachers who ignore them, we cannot help thinking that they stand in a very different position towards these doctrines from that in which the Christian teacher of the same Church in the last generation stood towards them. . . . If this be so, as we believe it is, we cannot regard Mr. Gladstone's thankfulness for the wonderful testimony to the truth of these doctrines, which the concurrence of such a vast number of Christian Churches affords, as a very safe subject of congratulation.

The new Bishop of Bath and Wells is to be translated from the Colonies, the Australian Episcopate being favored for the third time in providing an occupant for a home see. In Bishop Skinner of Adelaide we shall probably find a fair administrator, and a man of wide sympathies. The appointment has not aroused much enthusiasm. *The Church Times*, indeed, is very angry about it, not because of the Bishop's theological opinions for they are probably in nearer agreement with it than they are with the Protestant press, but for the perfect colourlessness of the selection. The criticism, I venture to think, will not be borne out by a result. On the other hand, a strong protest has been made in the press against the transferrence of good and strong men from the colonial Episcopate when they are so much needed. A strong Anglican Episcopate in our colonial Church is unknown, and this is due to the frequent removal of its members, not by death, but by resignation and translation.

The Bishop of Iowa has been "got at" by the Archbishop of Dublin. Acting on his Grace's request, he has paid a visit to Spain to see for himself, and to report thereon, the work of Senor Cabrera and the Spanish Reform Movement. It was a clever move on the part of the Archbishop. No doubt he wishes Bishop Perry to return to America and so influence his Episcopal brethren in the United States, that at the next Pan-Anglican Conference this movement shall receive the united benediction of the bishops in synod assembled. Bishop Perry has addressed a long letter to the papers, in which he professes himself converted to complete sympathy with it. But his letter gives no single reason why the bishops should depart from their hitherto negative attitude, save that he found a few earnest and united congregations who worshipped in buildings of a "churchly" appearance. He examines the Prayer Book and finds in it far more Catholicity of tone than in the "Proposed Book" adopted by the American Church in the Middle and Southern States in 1785, when without a bishop. *The Church Times*, however, detects in it erroneous doctrinal teaching. "It leaves out," the journal says, "of the Ordinal the commission of the Power of the Keys, which occasioned the late Lord Primate of Ireland to observe that he doubted if a priest so ordained could be allowed to minister at an English altar. Again, the direct Absolution is exscinded from the Communion of the Sick, and the *Quicunque vult* is pronounced unfit for public recitation. As regards the Holy Eucharist, there is a formal denial of the Real Presence." To these points might be added many other un-Catholic features, less important it may be, but serious enough to make one wonder at the Bishop's eulogium.

But beyond all these matters the Bishop fails to notice those other serious questions of mission and jurisdiction which arise out of the Archbishop's action in his projected consecration of Senor Cabrera at the end of the year. These people are not in the same position as the Old Catholics of Central Europe; they are, in fact, a mere Protestant sect. The Old Catholic Bishops will not recognize them, and I honestly believe it is only because they find so much ready pecuniary help in Ireland that they have been so

earnest in their desire to obtain the Apostolic ministry. If the Archbishop carries out his intention, another barrier will be erected against re-union, many good Anglicans will find in it a grave stumbling block to their position, and all manner of possible complications are likely to arise out of this new Hibernian Church.

The Bishop of Maryland writes to *The Guardian* a letter of warning in respect to the Bishop of Iowa's action alluded to above. "Something more," he writes, "than the personal impressions of a hurried visit will be needed to satisfy the bishops of the American Church of the wisdom of any present action in giving a bishop or bishops to the Reformers in Spain." The Church in America has from unhappy experiences in Mexico learned lessons of caution. "With far more careful investigation than has yet been given to the Spanish movement, with far stronger assurances, with much better safeguards, acting under the carefulness of a commission of her wisest bishops, she gave the Episcopate to the Reform movement in Mexico. And the result has been in shame, in unhappy complications, in disappointments and entanglements, and a withdrawal of the Episcopate thus hastily given, so far as withdrawal was in the power of the American Church. The American Church will consider very carefully before it assumes responsibility of such nature again." These calm, weighty words coming from so moderate a man, will have some influence, let us hope, with the Archbishop of Dublin.

Canada

St. John the Baptists' Parish Hall was dedicated, on the 16th of August, by the Bishop of the diocese (Huron), and was made the occasion for a gala day among the Indians of Walpole Island, where it has just been erected. During the forenoon services were held and a class of forty-five was confirmed by the Bishop. Dinner was served at noon in the parish hall by the Indian ladies. In the afternoon the hall was formally opened by the Bishop, after which there was a greeting of the Indians to the Bishop expressing their love for their pastor and thanking the Bishop for his assistance to them. This was heartily responded to by the latter, and a new name was then given to the Bishop, meaning "Shining Light. The parish hall is the only one of the kind on the thirty Indian reservations in Canada and is due to the untiring exertions of the incumbent, the Rev. Mr. Jacobs and the church wardens. It cost $1,700 all of which, is paid except about $400. A fish supper and tea meeting was served in the hall at 6 p. m., and the exercises did not break up till 10 p. m. It was said to be the greatest event ever held on the island, and there were about 200 people in attendance. Many points of interest in connection with Sunday-school were ably discussed at the meeting of the Sunday-school Association of the deanery of Middlesex held in the church of the Hosanna, Hyde Park, recently. The subject of suitable literature for Sunday-school libraries was well ventilated, and a good paper read on the "relation of the Sunday-school to Missions." The Bishop of Huron visited the parishes of Markdale and Berkeley on the 11th, in which the churches, Christ church and St. Matthias, are situated, consecrating the latter and holding a Confirmation service in the former. Old St. Thomas' church in the town of St. Thomas, was reopened on the 13th. It had been closed since 1877, when Trinity church in that town was finished. As it was the oldest church in that part of the country it was decided to make an effort to save it from the decay into which it was rapidly falling, and the committee appointed for the purpose have been enabled to put it in a state of thorough repair. It will be used in future as a mortuary chapel and for occasional services. The Bishop and a large number of the clergy of the diocese were present at the reopening memorial services, and the building was filled to the doors by the large congregation. The Bishop preached a most impressive sermon, and gave some historical account of the church which was built about 1824.

The Bishop held Confirmation services at Trinity, St. Luke's and St. David's churches, Mulmur diocese of Toronto, on the 18th. The new pipe organ in St. George's church, Oshawa, was used for the first time on the 19th. Great regret has been felt both in Trinity college, Toronto, and among the citizens generally, at the resignation of the Rev. Dr. Boddy of his position of Provost of Trinity University. Provost Boddy has accepted a position in the General Theological Seminary, New York. The position of Provost of Trinity was offered to a Fellow of Cambridge, Eng., the Rev. Wallis, but he has been obliged to decline it as the acceptance would involve the resignation of his Fellowship. The choice is now to be made by a committee who will act with the Archbishop of Canterbury and the Bishop of Durham. The Archbishop of Ontario has gone to England to assist in the matter. The names of Bishop Sullivan of Algoma, and Canon Matheson of Winnipeg, have been spoken of in connection with the appointment. An excellent paper on "Difficulties in Parochial work," was read at the meet- of the rural deanery of Durham and Victoria, on the 17th and 18th.

Out of forty-nine candidates presented for Confirmation at St. George's church, Guelph, recently, twelve were brought up outside the Church of England. The Bishop of Niagara, writing of the late session of the synod of that diocese, says that the great question of interest was the mode of appointing clergymen to vacant parishes. The Bishop's position under the present mode is difficult and discouraging.

It is expected that a church will be built at Morven in the Mission of Ernestown, diocese of Ontario, before the winter. Archdeacon Lander of Ottawa, is acting as commissary in the absence of the Archbishop in England. It is expected that by next Christmas the Archbishop will be able to call together the synod of the new diocese of Ottawa for the choice of a bishop. A number of clergy were present at the meeting of the rural deanery of Leeds, held in the parish of Lyn, on the 31st and 1st. Services were held in St. John's church. The next meeting will take place the 6th and 7th of Nov., at Athens. A pleasant holiday was enjoyed by the choir boys of St. Peter's church, Brockville, lately, when they went to Morristown, N. Y., for the day, under the care of the rector, Archdeacon Jones, and his son, the Rev. H. Bedford Jones, of Trinity College. Choral Evensong, by arrangement with the rector of Morristown, was held there and rendered by the clergy and choir of St. Peter's, forming a fitting conclusion to the day's pleasure.

The French Anglican Mission was reopened on the 5th, in the city of Quebec. The sermon was preached by the pastor, the Rev. Wm. Lariviere. The diocesan board of the Quebec Women's Auxiliary is doing good work. Two new branches have been recently formed. Numerous letters from Northwest Missions,with thanks for gifts received from the Quebec Women's Auxiliary, show how thoroughly the interest is kept up even through the summer vacation.

It is hoped that the practical steps taken at the closing exercises of King's College, Windsor, diocese of Nova Scotia, will have the effect of placing the institution upon a stronger financial basis. The college is entering upon its second century, and as one speaker said at the *Encoenia*, is a trust which church people are called upon to preserve. The Bishop, Dr. Courtney was present and quite a number of subscriptions were offered in response to his appeal for the college. There was a very large number of clergy present at the mass-meeting held by the Brotherhood of St. Andrew in Argyle Hall, Halifax, during the last meeting of the synod. At the meeting of the rural deanery of St. George, on the 11th, a resume of the history of the deanery was given by the rural deans. The meeting was held at Bayfield. The services in St. Mary's church, at the next meeting of the chapter, which is to be held Sept. 19th, at Port Mulgrave, the special subject for consideration will be "What is best to be done when asked to bury an unbaptized person?" It is stated that the stipend of the Bishop of Nova Scotia is $2,000 in arrears. The reports of the missionaries employed by the Halifax branch of the Colonial and Continental Church Society, have just been published and contain many interesting and encouraging features of the work done in the outlying missions.

The Sunday-school offerings in the diocese of Fredericton during the past year have more than doubled those of the preceding one, as have also the sales of the diocesan Book Depository, or nearly so. The Bishop and Mrs. Kingdon have spent the summer vacation at little Metis, in the diocese of Quebec, where the Bishop conducted Sunday services to the benefit of the summer visitors. Archdeacon Brigstocke, rector of Trinity church, St. John, has obtained three month's leave of absence to visit England which he has only visited once during his present pastorate of over twenty years. A gift has been received of a handsome chair for the chancel of Trinity church, Smithtown. The chair is remarkable as being the workmanship of the donor Mr. Isaac Raymond, who is an octogenarian, and is very handsome in design and execution.

St. Clement's church, at Salmon Cove, West, diocese of Newfoundland, has been greatly improved. St. Silas' church, at English Harbor, is falling into decay and a new one is much needed, but at present funds are not forthcoming. The church at Harbor Briton, destroyed last winter, is to be rebuilt, and the contract having been given to a builder in Nova Scotia, the church will be ready for erection when landed. Funds to complete the interior after the building is raised, have yet to be given. The Dove, the new mission boat, is afloat, but was not yet fitted up in July, or made ready for sea.

The opening of the synod of the diocese of Calgary was commenced July 19th by the celebration of the Holy Communion in the church of the Redeemer, Calgary. The Bishop in an earnest address to the synod spoke hopefully of the work done in the diocese, urging many practical points where improvements may be made, among others that a grant of land should be secured for the See house which is still a thing of the future. The yearly outlay for the present residence of the Bishop is nearly $700, so that a saving would be effected. The formation of a diocesan Book Depository in Calgary has been made possible by the gift of £50 from a friend in England. Wonderful progress has been made in the Church's work since the last meeting of the synod. A number of new churches and parsonages have been built and a large number of clergy employed. Thanks are due to the great English Church Societies for aid given, and also to the diocesan Woman's Auxiliary, which has undertaken to provide $300 this year toward the stipend of the curate to the rector of Calgary. In the department of Indian work the progress has been most marked. It is expected that the Industrial school at Calgary will shortly be established.

There has been a substantial increase in the contributions to the Home mission fund of the diocese of Ruperts Land during the past year; in the general offertories an increase of over $4,000. A choral evening service was arranged for the first day of the synod, when the Archbishop of Ruperts Land and Primate of all Canada went in procession with over 50 clergy and headed by the surpliced choir,from Christ church school house to the church. The festal service was most hearty and inspiring; the large church was well filled.

The Bishop of Algoma paid his first visit since its erection to the church of St. Mary's, Powassan, where he confirmed a class of ten. After service he informed the wardens that by a generous gift the church was made free of debt. Funds are being raised to build a church at Warren Mission, but as yet only a small part has been subscribed.

The Bishop of Montreal returned from a lengthy visitation in the northern part of his diocese on the 14th, and went to the Eastern townships the following day. He held a confirmation in St. James' church, Hull, on the 5th. The Bishop visited St. George's Church, Portage Du Fort, on the 29th, where, in addition to the Confirmation service, he held, what is rare in country parishes, an ordination. Canon Mills of Trinity church, Montreal, as examining chaplain, presented the candidate and preached. The Bishop held a service on the 1st, in the new and as yet uncompleted St. John's church, at Clarke's station, and consecrated the graveyard. A beautiful rose window for the east end has been given to the church by the Archdeacon, but funds to finish and furnish the interior are still wanting. St. Stephen's church and church-yard at Thorne, West, was visited and consecrated on the 2nd, and a new stone church at Thorne Centre, was used for the first time on the 3rd, though not sufficiently completed to be consecrated.

The secretary of the S. P. C. K., the Rev. Wm. Allen, who, with his wife is visiting Canada this summer, was the guest of the Bishop of Montreal, in July. Most of the city clergy have returned from their vacation trips. The Dean of Montreal, Dr. Carmichael, arrived from England on the 20th. A very pretty children's flower service took place at St. Simon's church, Montreal, on the 19th. There was a large attendance of children and friends. The flowers were afterwards all sent to the Royal Victoria Hospital.

New York City

St. Paul's church, Mt. Vernon, in the suburbs of the city, the Rev. W. S. Coffey, rector, has received two altar vases of polished brass, from Mr. Chas. Drake, of New York. A short time since Mr. Lawrence Drake, presented the church a marble figure of St. John.

The missionary of St. Andrew's Brotherhood, whose departure for work in Japan takes place Aug. 27th,and the services for whose farewell have already been described in THE LIVING CHURCH, is sent with the proceeds of the self-denial week undertaken by Brotherhood men throughout the United States, last autumn.

On Sunday, Aug. 19th, the new electric lights in the chancel of old Trinity church were used for the first time. The effect was to bring into high relief the beautiful carving of the Astor reredos, and to add greatly to the imposing dignity of this chancel. Work on the new memorial doors already described in the columns of THE LIVING CHURCH, is rapidly nearing completion.

St. John's Guild recently made an appeal for money to defray the cost of single trips of the Floating Hospital. This has received a liberal response. President Seth Low,LL.D., of Columbia College, personally defrayed the expense of a trip of the hospital early in the present month. Hundreds of mothers have taken children to the hospital in a weak and exhausted condition. The sick wards are daily filled, and each bed and crib at the Seaside Hospital has its occupant. The Guild has still heavy duties before it before the effect of the heated season will have worn away, and it seeks timely offerings for the relief of suffering childhood.

By way of aiding unemployed men, and at the same time adding to the facilities of the East Side House for recreation of the poor, its management has undertaken and carried to successful completion, the construction of a basin for bathing. The basin has been formed by blasting the solid rock at the shore of the East River, and is filled with tidal water. It was an important addition to the "plant" of the house. In the work of construction $4,082.93 was expended,of which $3,284.30 was spent for wages. The labor employed 112 men for nearly a month each.

The work of the Church City Mission at Bellevue Hospital has been conducted by Mr. Henry St. G. Young, who annually ministers to some 12,000 patients. Besides this institution he has cared for spiritual needs at Gouvernor Hospital, which is a receiving hospital for Bellevue, and accommodates about 30 patients at a time, besides the staff and helpers. Services are also conducted in the Jefferson Market prison. He feels the need for a Christian home for

saving intemperate women, similar to the institutions which have accomplished much for men. Services have been held during the year of last report on 187 occasions in chapel, and 130 occasions in the library at Bellevue, making 317 in al', with an aggregate attendance of 317 souls. Through provision of the archdeacon, the Romanist priests have been permitted to conduct services in the library for their own people, and have done so on 55 occasions. The Baptisms of our missionaries have numbered 11 infants and 5 adults; 3 marriages have been performed, and a number of funerals. There have been 136 communicants of the Church. The number of visits to patients have exceeded 12,000. Of the 2,000 books in the mission library, all have been loaned, and half again; in all there have been 3,000 readers.

Another prominent layman of the Church has passed away, Mr. Eugene Lawrence, the historian and journalist, who died Friday, Aug. 17th. He was born in New York 71 years ago, and graduated at the University of the City of New York, in the class of 1841. With a view to perfecting himself in law he went to Harvard University, where he remained several years, but after his return to this city, devoted little time to the profession, and entered at once upon the more congenial occupation of a man of letters. His first work, entitled, "Lives of British Historians," appeared in 1855, and from then until his death he was a liberal contributor to the literature of the day. The more noteworthy of his publications are "Historical Studies," "Lives of Hume, Gibbon, and Cowper," "Smaller History of Rome," edited by himself for the Harper's, "The Jews and their Persecutors," "The Mystery of Columbus," "Columbus and his Contemporaries." He contributed papers to the New York Historical Society from 1857 to 1892, and at the time of his death had in preparation a lecture which he hoped to deliver before that body in October. From 1869 to 1885 he was a writer on "Harper's Weekly," and his papers in defence of the public schools, and against foreign interference with them, gained a widespread reputation. His attacks on the Roman Church as the enemy of the public school system, were published principally between 1871 and 1879, and marked him as a formidable controversialist. In private life, however, he was a kind, generous, and liberal man, with a large circle of devoted friends. He was a faithful member of St. Paul's chapel, and his family had long been connected with Trinity parish. He never married, and for fifty years occupied the house where he died, in company with his sister, who survives him. The interment took place in the Lawrence family vault in Trinity churchyard.

St. Bartholomew's Church Guild is an institution bearing relation to the Chinese of the whole city. It makes its influence powerfully felt not only as a means of Christian teaching, but as a means of protection to such Chinamen as fall into misfortune or are ill-treated by their neighbors in the city. Lawyers are hired with the funds of the guild to act as counsel in legal cases, and a great amount of good is accomplished through the agency of an interpreter. The different services rendered to Chinamen in difficulty during the past year, numbered 1,194. A constant and voluminous correspondence is maintained with Chinamen in all parts of the country seeking information and advice, and the number of letters is steadily on the increase. At present 386 actual and paying members are on the roll of the guild, all of them Chinese, and during the past year they collected among themselves nearly $1,000 for the expenses of the work. It is reported that this is a larger sum of money than has been paid by Chinamen into the treasury of any other Chinese organization or mission to lighten the cost of what is being done for their own benefit. In connection with this guild is a club, named the "Oriental", which has a membership of 35 of the most intelligent young men, dressed in citizens' clothes, and having discarded the long dress of hair. The object of the club is to cultivate their taste in English literature, American manners, laws and institutions. Of the 15 Chinese Churchmen 4 have returned to their native country and 2 of them are trying to erect a small chapel in their own village, to teach the children of the neighborhood, and to secure the services of a native preacher to spread the glad tidings among their own people. Gong Sing, the leader, is ready to donate the land for the chapel when the necessary means are raised to begin the work. Another member of the guild is now studying at his own expense to fit himself to go back as a missionary to his native land. Others are ready to follow the example that has thus been set, but are not in circumstances to support themselves while preparing. The expenses of maintaining the guild for the past year, have amounted to $2,512 55, and the receipts from all sources $2,416.08, leaving a balance due of $96.47.

Philadelphia

Another prominent Churchman has entered into rest eternal. Mr. Samuel Clarkson, a vestryman of St. Stephen's church, Rev. Dr. S. D. McConnell, rector, and one of that parish's lay deputies to the diocesan convention, being present at its recent sessions, died very suddenly at Poland Springs, Me., on the 18th ult., in his 63rd year. He was educated at the Rev. Dr. Mullenberg's famed college at Flushing, L. I., from whence he came to this city, became cashier of the Bank of Northern Liberties, and eventually engaged in mercantile pursuit, and was subsequently chosen president of the W. H. Hoistmann company. His study of colonial law was very deep and earnest, and he was a prominent member of the Pennsylvania Historical Society and of the Society of the Sons of the Revolution. His labors for the Church and the Burd Orphan Asylum connected therewith occupied much of his time; he was also interested in many philanthrophic societies and movements. The burial office was said on the 21st ult., at his late residence, by the Rev. Dr. McConnell, Rev. J. L. Miller, rector's assistant, and the Rev. L. B. Thomas, D. D., after which the interment was made privately at South Lamel Hill cemetery.

The venerable Dr. James Kitchen, said to be the oldest physician in America, passed to life eternal on Sunday night, 19th ult., in his 95th year. He was, at the time of his death, the oldest graduate of the University of Pennsylvania, receiving in 1819 the degree of A. B., and three years later those of A. M. and M. D. After practicing allopathy for fifteen years, he embraced the tenets of Hahnemann in 1837, in which school he continued during the rest of his career. He had been, with his sister, who still survives at the age of 87, a member of old St. Andrew's church, Rev. Dr. W. F. Paddock, rector, from the date of its organization in 1823. In accordance with his last request, the burial office was said at his residence on the 22nd ult. by the Rev. Edward K. Tullidge, rector's assistant, who also said the committal service at the family vault in St. Andrew's cemetery.

Over 200 delegates were in attendance at the 7th biennial meeting of the Pennsylvania Society for the Advancement of the Deaf, whose sessions commenced on the 22nd ult. at the Institution for the Deaf and Dumb at Mount Airy. The Rev. J. M. Kuehler, rector of All Souls' church for the Deaf Mutes, made the opening prayer, while one of the teachers of the Institute simultaneously interpreted the offering to the Almighty in the sign language. After the address of welcome by Mr. A. L. E. Crouter, superintendent of the Institution, Mr. Robert Ziegler, president of the society delivered his biennial address orally, and the Rev. Dr. F. J. Clerc, rector of St. Paul's church, Phillipsburg, central Pennsylvania, translated the same into the sign language. At the opening of the morning meeting of the second day's session, Rev. Dr. Clerc offered prayer. The Rev. J. M. Koehler was elected president for the ensuing two years. The evening session was one of the most interesting of the convention. It was opened with prayers by the Rev. Simeon C. Hill, rector of Grace church, Mt. Airy, after which an oration was delivered by Prof. G. M. Teagarden of the Western Pennsylvania Institute for the Deaf, whose subject was "The Future of the Deaf," which was pronounced one of the ablest orations ever given in the sign language. In the course of his remarks, he said: "The present is fraught with opportunities and possibilities. The names of Galluadet and Clerc will ever be household names among the Deaf of America. We now see the results of the splendid system of education for the deaf in America as founded by Gallaudet." At the conclusion of the oration, Superintendent Crouter and the Rev. Messrs. F. J. Clerc, D. D., J. M. Koehler, and Job Turner, (missionary to the deaf mutes, Staunton, S. Va.) debated the different subjects presented. After the presentation of a report from the committee on a Home for Aged Deaf Mutes, the session terminated.

Bishop and Mrs. Whitaker, who have been spending the summer in Switzerland in company with Dean Bartlett of the Divinity school, and his family, expected to sail from Rotterdam, on the 29th ult., and will probably reach home about the 12th inst. Dean Bartlett, it is stated, will return sometime near the close of this month.

The Rev. C. C. Walker, rector of Zion church, was one of the passengers on board the steamer "Ohio," which was purposely run on a mud bank Saturday evening, 18th ult., a few miles below the city, so as to avoid sinking a schooner which sailed directly in front of the Ohio. The passengers were detained all night, but were landed on Sunday morning, at 8:30 o'clock, in time for morning service; but another minister, who was a passenger, was disappointed in being unable to reach his home in the interior on the Lord's Day.

Diocesan News

Chicago

A new and handsome church edifice is to be erected by St. Peter's parish on the ground immediately adjoining the present chapel. The handsome structure is designed by Wm. A. Otis, in the fifteenth century style of architecture, with two low side aisles, and a centre nave with clere-stories. A low peaked square tower, with battlements, ornaments the east corner of the very effective facade. The latter is throughout of rock faced Bedford stone, with dressed moldings and string cornices, while the balance of the exterior is of brick. The interior is to be finished in Georgia pine with open timber construction and ornamental truss work. The seating capacity will be about 700. It is expected that the corner-stone will be laid in a few weeks and that the church will be ready for worship by Easter of next year.

Vermont

Arthur C. A. Hall, D.D., Bishop

The Rev. Moses P. Stickney, who died at his home in Royalton, Vt., Aug. 19th, was born in Rowley, Mass., July 12, 1807. He was a member of the celebrated Harvard College class of '29. For many years he was connected with the Church of the Advent, in Boston. In 1872 he went to Bethel, Vt., and was rector of Christ church there till 80 years of age, when he resigned. Since that time his home has been in Royalton. He was buried on Tuesday, Aug. 21st, from Christ church, Bethel. He was a man of scholarly attainments, possessed the Puritan virtues and commanded universal esteem. He leaves a wife, son and daughter, and several grand-children.

Work on the new Episcopal residence at Rock Point, Burlington, is progressing well and it is expected the building will be enclosed by the first of October and completed for Bishop Hall's occupancy in December. Of the sum expended in its construction, Mr. and Mrs. Henry Wells, of St. Paul's, Burlington, gave $7,500, and Mr. Frederick H. Wells gave $3,500. The remainder was realized from the sale of the residence given to the diocese some years ago and occupied by Bishop Bissell, at the corner of Main and William sts., in Burlington.

Southern Ohio

Boyd Vincent, D.D., Bishop

The journal of the 20th annual convention of the diocese has been issued. The summary of statistics is as follows: Clergy—bishop, 1; assistant, bishop 1; priests, 55; deacons, 11; total 66; postulants, 4; candidates, 12; lay readers, 34; parishes, 51; missions, 22; parish missions, 8; Baptisms—adults, 196; infants, 491; total, 687; Confirmations, 665; communicants last reported, 8,724; present number, 8,995; marriages, 163; burials, 359; Sunday school teachers, 658; scholars, 5,044; parish houses and chapels, 23; churches, 59; sittings, 17,220; rectories, 14; value of real estate, $1,186,296.61; given for parochial objects, $168,909 57; given for diocesan objects, $29,806.75; given for objects outside of the diocese, $6,420.89; given by Woman's Auxiliary, $9,283 78.

The diocese is mourning over the death of one of her most prominent and well-known clergyman, the Rev. David Pise, D.D., rector of Grace church, Glendale, which occurred on Sunday, Aug. 19th. He was buried from the church on Wednesday, Aug. 22d, Bishop Vincent and the Rev. Messrs. Tinsley, Ely, Melish, and Cook conducting the service. Dr. Pise was born in Massachusetts, Sept. 20th, 1815, and was therefore nearly 79 years old at the time of his death. He was the son of a Baptist clergyman, but never became a member of that denomination. He was led into the Church by his own study of her claims as to apostolicity, and was baptized Sept. 20, 1840, and confirmed Jan. 10, 1841. Four years later he was made deacon by Bishop Lee of Delaware, and Aug. 18, 1846, he was ordained priest by Bishop De Lancey. His first parish was St. John's, Manlius, N. Y. Afterwards he had parishes at Fayetteville, N. Y., and Clarksville, Tenn. At Columbia, Tenn., he remained 14 years, then removed to New Albany, Ind., where he remained six years, then to Portland, Maine, remaining there only 18 months, before accepting the call to Glendale, where he has been rector for 19 years. In 1865, Dr. Pise was balloted for as Bishop of Tennessee and came within one vote of election. He was one of the first trustees of the University of the South; also president of the Standing Committee of the diocese of Tennessee, and represented the diocese and Southern Ohio, at various times, in the General Convention. He was for many years president of the Standing Committee of this diocese, and held the office at the time of his death.

The Rev. Wm. H. Burbank the new rector of St. Luke's, Cincinnati, has recently started a Boys' Brigade at the mission on Clifton Heights. Already quite a number have enrolled their names, and are manifesting quite an interest in the work of the mission.

Bishop Vincent has gone to Moosehead Lake, Maine, with the Rev. Samuel D. McConnell, D.D., of Philadelphia, to spend three or four weeks.

Mr. Robert Foote, who has done such an excellent work at Trinity mission during the past three years, has decided to go to Bexley Hall, Gambier, the coming year to prepare for Holy Orders. He will be greatly missed at Trinity.

The Rev. Ernest V. Shayler the assistant at Trinity church, Columbus, for the past two years, has resigned his position for the purpose of further pursuing his theological studies.

The Rev. Robert A. Gibson rector of Christ church, Cincinnati, left a few weeks ago for his vacation. He spent a week in Staunton, Va., and then sailed for Europe. He will be absent about two months.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

The Rev. J. Ravenscroft Jones, who was stricken with paralysis the preceding week, died at his home in Millwood, Clarke Co., on Wednesday, Aug. 15. He was a native of Virginia, and a son of the Rev. Alexander Jones, D.D., formerly rector of St. Paul's church, Richmond, and later rector

of St. Peter's, Perth Amboy, N. J. Mr. Jones was at the time of his death rector of Meade memorial church, Millwood. He was 67 years of age, and had been in the ministry 35 years.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

WAYNE.—Sixteen young Indian girls, who have been pupils at the Lincoln Institution, Philadelphia, during the past five years, left their summer home at "Ponemah," near this town, on the 20th ult. for Philadelphia, where they were joined by 21 Indian boys from the Educational Home. Together they were taken by Wm. V. Lewis to their homes in South Dakota, Minnesota and Nebraska. Their ages ranged from 15 to 18 years. Besides acquiring an English education, these young Indians have been given training in the practical pursuits of life, and among these are shoemaking, tailoring, farming, dressmaking and housework. There are now 85 pupils at the summer home. Others will be brought East by the gentleman who has just gone West. There are usually 100 at Ponemah, and these generally return to the city in October. While here they have two daily sessions of two hours each. The services of the Church are conducted daily by the chaplain.

WEST CHESTER.—Mrs. G. Heathcote Hills, wife of the rector of the church of the Holy Trinity, has resigned the position of choir-master, to which she was appointed two years ago. Ill health is the cause of her action, and her successor will be appointed in the near future. During her administration, the vested choir, which is quite a popular feature of the parish, was organized and trained by her.

Steadfast in the Faith

BY THE REV. GEORGE MCCLELLAN FISKE, S. T. D.

The Faith speaks in a clear tone with no uncertain sound. The Faith, as we are taught it, is a *certain* Faith. Being God's witness to Himself, it must be consistent with itself. It cannot deny in one age what it affirmed in another. Of the dogmas of the Faith, those central dogmas which concern the Person of Jesus Christ—Canon Scott Holland has well remarked—"They are statements of what He must be, if He is what our hearts assure us; if He can do for us that for which our wills tender him their life-long self-surrender. Unless these rational conditions stand, then no act of Faith is justifiable. Unless His Personality correspond to these assertions, we can never be authorized in worshiping Him. But, if so, then we can commit ourselves to these dogmas in the same way and degree as we commit ourselves to Him. We can do so in the absolute assurance that He cannot but abide forever that which we know Him to be to-day. We know Him indeed, but in part; but it is part of a fixed and integral character, which is whole in every part, and can never falsify, in the future, the revelation, which it has already made of itself.

"If we are in a position to have any faith in Jesus Christ, then we must suppose that we have arrived at the one center to all possible experiences, the one focus under which all sights must fall. To believe in Him at all is to believe that by and in this Man will God judge the world. In His Personality, in His character, we are in possession of the ultimate principle, under which the final estimate of all things will be taken. We have given us, in His sacrifice and mission, the absolute rule, standard, test, right to the very end. Nothing can fall outside it. In Him God has summed up Creation. We have touched in Him, the 'last days,' the ultimate stage of all development. We cannot believe in Him at all, and not believe that His message is final. And it is this finality which justifies dogma. If Christianity is final, it can afford to be dogmatic; and we, who give our adhesion to it, must, in so doing, profess our adhesion to the irreversible nature of its inherent principles; for, in so doing, we are but re-asserting our belief in the absolute and final sufficiency of His Person.

Yes, it is the Person, the Divine Person, of Jesus Christ which renders the Faith supreme and unalterable. When He is the Object and the Center of belief, it is not surprising that the Church's voice maintains its utterance, a voice in which there is no break, a voice in which there is nothing indistinct, a voice whose accents all men, the simple, the unlearned, the wayfaring men, can hear and understand. The most effectual antidote to false teaching is the firm and full enunciation of the Faith. The Devil chiefly works by fraud, disguises, and alloying of the truth. The heresies and false teachings with which the Church of old fought in the good fight of Faith were systems, of which it might have been said that there was a great deal of good in them. Yet there was in them that which conflicted with the Faith handed down. These systems were challenged, checked, convicted of falsehood, and overcome by the sharp, unmistakable declarations, with which the great creeds of the Church still echo. Gnosticism and Arianism, and all the others, might have pleaded that they could show much good in life and individual character. These dashed themselves against those adamantine walls of dogmatic statement, before whose steadfastness the Devil's most specious and deceptive efforts fall and come to naught. Those systems are strewn along the pages of Church history as curious names. The creed that stood fast and rebuked and destroyed them is a living creed still standing fast on lips and in men's hearts to-day.

Even so, in this our day, there are schools of false teaching, Spiritualism, Christian Science, Theosophy, Naturalism, Rationalistic Criticism, and others, in which their followers, their *Christian* followers, assure us that they find much truth and goodness. It may be so. They are none the less works of the Devil for all that. As systems they are false and irreconcilable with the Faith of the ages. Long ago St. Augustine spoke concerning this. He said: "It is more necessary to use all our powers of discrimination and judgment when Satan transforms himself into an angel of light . . . it, feigning himself to be good, he does or says the things that befit good angels, and we believe him to be good, the error is not one that is hurtful or dangerous to the Christian Faith. But when, through these means, which are alien to his nature, he goes on to lead us into courses of his own, then great watchfulness is necessary to detect and refuse to follow him." This mixture of good and evil in new and strange forms of religion, wherein Satan says some true things, is that very fraud and craft of our adversary of which we need specially to beware, and which we must resist most sturdily by steadfastness in the Faith.

We were baptized in this Faith. That is, we were born in it, and it was born in us. It is our very life, and we might as reasonably doubt and dispute our own existence as to allow for one moment that it is an open question whether any article of it is entirely true. If the Faith be debatable in its own household, if it go forth lame and incoherent in expression, it can never command steadfast following.

A divided mind is as bad in its way as a divided heart. We might say that a divided mind will often make a heart divided just as a heart not whole with God is frequently the cause of a divided mind. There has been of late years—there is still—a distressing, a harmful way of dealing with the creed, as if it were far from being a *certain* Faith, as if it could be denied in part by Christian men. We are told continually what kind of creed the "thinking" men demand. There are "thinking" men, *and* "thinking" men. There are "thinking" men who are not all the time exploiting their great intellects and vaunting their great thoughts, but who are giving themselves, in simplicity and straightforwardness and Godly sincerity, using language, not to obscure and to conceal, but to express thought, giving *themselves*, with all their souls, and with all their hearts, and with all their minds (and *their* minds are inferior to none) to the steadfast upholding of the Faith and law of God. To these "thinking" men, who are not the show, crack-militia, dress-parade thinkers), but the "regulars" in practical thinking and doing, to these this trifling with and denial of the creed as a *certain* Faith is an offense. They feel how it brings the Church and the Faith into contempt.

Some two or three years ago a laymen, grown old in honorable service for the Church, said to me: "I would like to propose an amendment to the Prayer Book: In the Baptismal Office, at the question, 'Dost thou believe all the Articles of the Christian Faith as contained in the Apostles' Creed?' to the answer 'I do' I would insert a marginal note to this effect: 'If any person hath scruple about answering 'I do,' he can say, 'I do not,' which are considered as words of the same meaning in this Church.'" That keen sarcasm sets sharply before us the wretched spectacle, which semi-infidel dealing with the creed presents to a reverent and honest mind. Is not such sarcasm justified when the Virgin-birth of the Son of God is assailed, when the Ascension is preached of as "the Excarnation of the Incarnation" (which evidently must be intended to mean that the Ascension was the putting off by our Lord of the Nature He assumed when He became Incarnate), when we are told that "there is nothing to point to the *personal* Second Advent of Christ," that "the Coming of Christ means the advent of a higher, a nobler humanity, the recognition of truth by all mankind," when the Resurrection is handled in such fashion as to leave a painful doubt in the hearer's mind, whether the preacher meant by the Resurrection of the Body anything more than the Immortality of the Soul?

Not long ago I heard a judge, a Massachusetts judge, too, and in *Boston*, say that it was a shame and a disgrace that within the Church any one, clergyman or layman, should be found to discredit or speculate upon or bring into question any Article of the Christian Faith. "Sin," he went on to say, "is at the bottom of every doubt." This was the sentiment of a "thinking" man, and in the thought and prayers of such the noblest and best life of the Church stand steadfast in the Faith to save souls from the lion's mouth.

A cloudy unsteadiness in regard to the Faith is one of the surest ways to let in the Devil. Men think to magnify the Faith by straining it through the clogged-up filter of their darkened minds instead of accepting it as revealed and accomplished in the Providence of God. They become impatient at the repetition year after year of the same words, and they disdain the literalness of the Faith which believes just what the words say. They become aweary of the simple witness which the Church has given and must give. It is the old story over again. Prof. Mozley tells it in graphic manner of the Nicene Fathers—and their experience might be ours to-day—"Their argument, on every occasion of heresy arising, was one and the same thing, viz., that they had received a certain doctrine from the first, and that this heresy was contrary to it. They said, 'This is the old doctrine that we have, the old doctrine which the Apostles delivered, which has been the doctrine of the Church ever since, which we received from our predecessors as they received it from theirs, and which we now here maintain as we received it. The same, the very same,' they repeated; they professed to hold it because it was the same, and for that reason only. They would not receive or listen to any other, for the simple reason that that other was not the same. They shut their ears in horror, the very sound of novelty shocked them, and they seemed polluted by the mere contact of their ears with it. 'Who ever heard of such things?' was the universal cry of the orthodox on Arianism appearing. 'Who is not astounded at them?' The Arians positively ridiculed the extreme and obstinate simplicity of their arguments; they taunted the Nicene Fathers with being poor, unintellectual men, who neither had nor put forward any reasoning whatever as the basis of their doctrine, but kept on one unceasing, unvarying, untiring appeal to simple fact. They would have drawn them by taunts from this ground, but the Nicene Fathers were not to be taunted off a ground of which they were sure. And they went on, and the whole Church with them, appealing *uno ore* to a simple fact; asserting *uno ore* that the doctrine they had, and which they now at the Nicene Council enunciated, was the same, very same, self-same, original doctrine, which the Apostles had delivered and handed down."

That same tenacious steadfastness, *obstinacy*, if with the Arians any chooses so to consider it, in regard to the Faith, we must have, it, when sounded, we are to give out the true Nicæan ring, and show the old Nicæan spirit of confessorship. Look out for spurious conceptions of the Catholic Church and Faith by which many are now in danger of falling from their own steadfastness. What does the term "Catholic" mean? It is a fitting time for us to contrast the false and true conceptions. The false would virtually make the Catholic Church to be what has been called an "intellectual aristocracy." It would scornfully say that "the grand development of human reason from Aristotle down to Hegel is a great spiritual unity far transcending that of the unthinking members of the Catholic Church." "Something of this feeling led the Carpocration Gnostics to adore Homer and Pythagoras along with Jesus and Paul. They were alike regarded as princes in a realm of thought."

Radically opposed to this idea, in which a Faith, fixed and delivered once for all, is no element, stands the old historical and theological conception of the Catholic Church, "gathered in Christ's Name through Baptism," and holding and guarding, as well as living in the power of, the one, true Faith received.

The Living Church

Chicago, September 1, 1894

Rev. C. W. Leffingwell, Editor and Proprietor

A CAMBRIDGE LECTURER, speaking upon the subject of reunion, recently said:

> Is it not worth the consideration of Anglicans that they occupy this singular position? They will not recognize the Church standing of those who recognize them, and they only recognize the Church standing of those—Greeks and Latins—who do not recognize them. Is not that an odd kind of Catholicity.

We should say that the above indicates "an odd kind" or ideal of integrity, though it seems to be compatible even with a university education. If it is "singular" to be consistent with truth and fact, we are glad to be counted singular. Anglicans and American Catholics do not act a lie for the sake of courtesy, or to show their spite.

THE *Southern Churchman* says that "Old divines of the Church of England have taught that what a man has he can bestow; presbyters having received the presbyterate, according to these writers, can bestow it." We do not know to what "Old divines" our contemporary alludes, unless it be to those who assembled at Westminster on a certain occasion. Those gentlemen were, we suppose, "divines," at least they have been generally so-called, and they were up to that time "of the Church of England"; but, unfortunately, the result of their deliberations was the establishment of a new sect. If the principle here laid down be true in the sense in which it is explained, then deacons, having the diaconate, may bestow it—deacons may ordain deacons. In like manner, lay readers may commission lay readers. We suppose the editor would hardly transfer this principle to the secular sphere and say that those who have an office may bestow it. The maxim evidently needs more careful expression. It should stand thus: "The powers that a man has he may use." The bishop has the power of ordination, and therefore he may use it, but he does not bestow that power upon the Presbyter (Priest is the Prayer Book term), and, therefore, the Presbyter, not having it, can neither use it nor bestow it.

THE Pope of Rome has, from time to time, induced various divisions of Oriental Christianity, large and small, to acknowledge his supremacy. If they will but do this, everything else is tolerated or condoned. They may use their own liturgies, in their ancient sacred dialects; the clergy may marry, wear beards, and in other respects retain the usages of the past. These are the "uniates." The name denotes unity. A curious feature of this unity consists in the fact that while it binds all alike to the Papacy, the relations of the various bodies with each other remain unchanged. There is no unity there. The confusion, worse contounded, which confronts us throughout the East, in the presence of several Bishops, Archbishops, or Patriarchs in the same city, is not in the least cleared up. Jurisdiction is in an inexplicable tangle. And the Roman intervention only makes it worse. In Galicia, for example, there is a Roman Catholic Archbishop of Lemberg, a Uniate-Greek Archbishop of Lemberg, and a Uniate-Armenian Archbishop of Lemberg. It is hard to see what this kind of unity is good for. Substituting union with Episcopacy for union with the Papacy, there is a striking resemblance between the Papal policy and that which is being urged by some ardent souls among ourselves. Only accept the "historic" Episcopate and everything else may remain as it is. Retain everything which now separates you from each other, only allow your ministers to be Episcopally ordained! This is the doctrine. It is, like the Uniate plan, purely external. It lacks principle and it lacks heart.

Groundless Apprehensions

Some of the Southern papers have been making a great outcry over the admission of colored clergymen to a "white" chancel and to a lunch with white clergymen in Houston. Bishop Kinsolving and the rector of Christ church have been denounced and berated for daring to take such a step towards social equality with "niggers." Our writer says the proper way to deal with them is "to fire them out of the community." Another denies that by ordination a colored man is entitled to a place in either the chancel or councils of the Church. If such is Church law, he says, "it ought to be repudiated by the higher law of self-preservation." All of which is very amusing. These writers, if they are genuine Southerners (which the better class South will pardon us for suggesting may be possible), slept with a black mammy when they were babies, and rolled and tumbled and played and quarreled with a black boy until nearly grown up. Now that the same black boy (or one no better) has got an education and has been ordained, and is a credit to his race, devoting himself to rescuing his people from degradation of body and soul, these immaculate white society saints leave the church when he enters the chancel, and threaten the bishop and rector with "tar and feathers" for "mixing with niggers" and encouraging miscegenation! There is no arguing with such ignorance and fanaticism. It assumes that a negro is not a man, even though he be a doctor of divinity or a bishop, as *e. g.*, our Dr. Crummel of Washington, and Bishop Ferguson of Liberia; the latter having his degree from a college of which a President of the United States was a graduate. It assumes that any recognition of a colored man, except as a beast of burden, a barber or a boot-black, leads to miscegenation, while the fact is the best class of colored people quite agree with the whites that the social and domestic lite of the races should be separate. In many places at the north, colored children go to school with white children, but as they grow up there seems to be no tendency to intermarry. This is not to say that the races should mingle in school days, but to note that even unde rsuch an arrangement, the apprehensions of the excited people in Houston and elsewhere are not justified.

We are quite willing to trust such leaders as Bishop Kinsolving and Bishop Dudley with the negro question. They are born Southerners; they have the good of the race at heart, and the good of the whole country; they do not need to be instructed, nor can they be "fired out," by imported editors and shrieking newspaper correspondents.

Preparation for Preaching

The days are happily past when a candidate for Holy Orders might hope to pass the ordeal of examination with little more training than a confirmee receives in these days. In the majority of dioceses he is required to keep terms at a theological college. Examining chaplains are waiting for him at the end of his course. Hardening their hearts they apply the severest tests and stonily refuse to put a too generous construction on the papers of lazy or incompetent men. They want to know, and as a rule, they succeed in knowing, whether time has been used to the best advantage, and if there is brain power enough to assimilate the instruction received. This of course is precisely as it should be. But is it quite so certain that every care is taken to ascertain whether there is power of impartation as well as gain of knowledge? It is small comfort to the thirsty wayfarer to be convinced that there is water in the well if it is deep and he has nothing to draw with. The Church gains nothing but loses indefinitely, if the newly ordained, saturated with the learning of the schools, finished to his finger tips, is unequal to the task of teaching others anything of what he has acquired through days of studious labor. He has been taught everything essential to his future work, but the cardinal qualification is teaching. The public school teachers after an exhaustive process of training are tested in a very practical way indeed on this most important point. But it is too often the case that a newly ordained deacon is pitched headlong into his work just as boys used to be thrown into deep water with the confiding faith that the instinct of self-preservation would generate a sudden mastery of the art of swimming. A boy might be strong, courageous, cool-headed, but lacking the one thing necessary for the utilization of those qualities, he not unfrequently went under. So the inexperienced cleric, with all his store of learning, vitalized by earnestness, and eager to do good work, too often goes under because he has never been taught how to direct his gifts and make the best possible use of them.

We are not arguing that this is the practice everywhere. But we do contend that it ought not to be a possible thing anywhere. A man of real grit, with the root of the matter in him, will emerge again and reach firm footing in the end. Only it will be at the cost of infinite pain to himself, and in all probability of uncountable loss to the Church.

We contend that every candidate should not only receive a thorough grounding in theology, but also that he should serve a regular apprenticeship in pastoral work, before he is entrusted with a cure of souls. There is something of this sort in connection with several of the theological seminaries, but it ought to be a rule with no exceptions. A medical student is not allowed to experiment upon the living till the authorities are satisfied that he knows enough to save him from the commission of irreparable blunders. The mistakes of a physician of souls are not so tangible but they may be even more disastrous. Not so long ago it became the fashion to minimize preaching, chiefly perhaps in revolt against the undue exaltation of it. But there are signs in abundance that it is fast being restored to its rightful place in the economy of the Church as the principal means of instruction for the majority of her people hold there is no necessity whatever for the institution of comparisons between this and other operative functions of the Church. Each has its own place, and any undue infringing of one upon another arises from the willfulness and stupidity of partisans. The sermon has the authority of apostolical and primitive precedents, as well as of the invariable usage of the Christian centuries through all the varying fortunes of the Church. And in spite of all that has been and is still being said in depreciation of sermons, the pulpit is undeniably one of the most potent factors in the evolution and guidance of the best thought and the best living of the day.

This being so, it is certainly essential that those who are called to this high duty, and charged to "teach and premonish, to feed and provide for the Lord's family," should be prepared for it in the most thorough and careful way. This preparation should cover all the ground. The substance of the sermon the moulding of it into the best possible form, the delivery of it, the management of the voice on ascertained scientific principles, both that the delivery may be as perfect as possible and the vocal organs be preserved from that strain of needless effort which is responsible for so many ruined throats.

All this we contend is essential, and ought to be regarded as indispensable, as Pearson on the Creed, or Browne on the Articles. The weapons of a soldier would not avail him much without the vigorous drill that schools him into efficient use of them.

The academical career resulting in a thorough mental equipment is no guarantee of pastoral efficiency or pulpit power, even when, plus all this, there is the gift of condensing knowledge and thought into terse nervous language on paper. A wretched delivery spoils it all. There is matter, but a fatal absence of manner.

A worse case is that of the molluscous species. The man who has neither substance nor manner, but who by some curious dispensation is the victim of a fatal fluidity. Words flow from his lips as mechanically as the water bubbles over from an artesian well. But he never makes a point. Nothing sticks. He reminds one of the bibulous old farmer, who piteously complained of the claret at a tithe dinner: "You never gets any forrader." One might run over a whole gamut of horrid examples, were it necessary. Unfortunately the personal experience of most church-goers will be prolific of illustrations.

There are few cases, however, that would not yield to skilled treatment, except those which have hardened into cast-iron habits through long indulgence in vicious methods. But the only really efficient way is, the continuous application of precept and example throughout the whole collegiate course to this matter of sermon construction and delivery, with the definite purpose of enabling the future preacher to shape the thoughts of his heart into the most effective form possible. It should be driven into him also that the sermon is the medium for that definitive instruction regarding the Church and all that belongs to her, which is so much needed nowadays. The quiet, clear, persistent enforcement of doctrinal truth will prove more efficacious than windy declamations spun from laboring brains without form, and void.

As a means to this end, it might be a clear gain if the newly ordained were directed as to the subject matter of their preaching, during their first year at least. Not bound down to a hard and fast course, but guided to a systematic round of instruction. The list of topics by the Bishop of the Platte in *The Church Quarterly* for 1894, indicates what is meant. It is a marvel of comprehensiveness, only the five minutes' limitation is hardly within the range of practical politics. It pre-supposes the existence of a class of able and trained speakers, who not only have a good deal to say, but the ability to say it in the most condensed form. Such men do not grow on every bush. There might be more of them if the training we contend for became a generally realized fact; but as it is, the five minutes' limit is not practicable. Still this list of subjects, or some modified form of it, would be of inestimable benefit both to the deacon and the congregation over which he is placed. That witty old heathen Lucian lays down the following position which clinches the whole contention of this paper, "I think one should speak plainly, and take care above everything that his hearers understand him."

The Rubric on Admission to Holy Communion

MR. EDITOR:—I observe in *The Churchman* of July 21st, an extract from the pastoral letter of the Bishop of Albany, portions of which seem to me to give wrong impressions in regard to the reception to Communion of unconfirmed persons. The high office of the writer and his known literary attainments serve to give his statements force and authority. Of course the bishop would be the last one to claim or imply that Holy Orders, even of the highest degree, convey historical accuracy or infallibility in conclusions drawn from accepted theological premises and ecclesiastical canons, but the average reader is not apt to recognize this fact.

The conclusions drawn in his pastoral as to the rubric which follows the Confirmation office, give the impression of special pleading, however unconsciously, in behalf of an hypothesis most amiable in appearance and exceedingly convenient in practice. The Bishop acknowledges that, "Using the words as they are of course in the rubric at the end of the Confirmation Office, there is no doubt that no person can be admitted to Holy Communion until he be ready and desirous to be confirmed. But it by no means follows that we are not permitted ever to administer the Holy Communion to persons unconfirmed and unready and undesirous to be. That is a separate and very different question. It cannot be claimed that to allow a person to receive the Blessed Eucharist is to admit him to Holy Communion." There may be a real distinction between admitting one to Holy Communion and allowing him to receive, but the bishop has not brought it out. If a person presented himself at the chancel rail, and the officiating priest did not know that he was unready and undesirous to be confirmed, and so gave him the benefit of the doubt, he might possibly be said to allow him to receive. But if the priest did know that he was unready and undesirous, and then allowed him, or invited him, or let him understand beforehand that under these circumstances, and notwithstanding this knowledge, he would not repel him, then he must certainly be said to admit him. In the latter instance the logic of the case declares, either that the priest is unfaithful to the rubric, or that he recognizes the right of the person to receive, the rubric to the contrary notwithstanding.

The Bishop says: "Nor can it be claimed that the grace of Confirmation is necessary to enable a person to receive the Holy Communion safely, because the rubric allows it to a person not confirmed if he be ready to be confirmed."

That is not quite what the rubric says. The rubric says: "If he be ready and desirous to be confirmed," not merely "ready." Many a man is fitted in other respects, but not desirous. The desirous is a very important factor in the permission implied in the rubric. The permission to receive is apparently based upon the same principle enunciated in the fourth rubric, following the office for the Communion of the sick, wherein the person before specified as desirous in the preface to the office, and who yet cannot receive, is taught that God supplies in that emergency, and on that occasion, what he earnestly desires. The Church has nowhere authorized giving the Holy Communion to a person not desirous to be confirmed. That is the actual fact if one wishes to adjust his conduct to the actual facts in the case.

As to persons receiving safely without the sevenfold gifts of God's Holy Spirit, God alone knows about that. The Church has by general consent assumed that it may be done safely by a person ready and desirous of the office in which the gifts are appointed to be given. She has gone no farther than that. She implies God's extraordinary gift in case of an emergency.

The Bishop says, again: "I am abundantly satisfied in my own mind that the rubric in question expresses the law and the mind of the Church towards her own children, and has no reference to the case of the members of other religious bodies."

I am abundantly satisfied that the Bishop is correct in his opinion, so far as this, that the Church, in her action, does not recognize other religious bodies as organizations. She has established no terms of intercommunion with them as bodies, or otherwise. The Church contemplates the rightful existence of but one Christian body in this land; and if she be, as she claims to be, the legitimate authority for Christ in this land, then every lawfully baptized person in the land legitimately belongs to her, whether recognizing her authority or not, and so comes under her rubric.

The Bishop says: "It is absurd to say that we so grant greater freedom to those outside than to those within; because the requirement of Confirmation is the offer of a privilege and not the imposition of a restraint." On the contrary I should think it absurd to say that we do not grant greater freedom to those without (*i. e.*, who do not recognize the Church's authority), than to those within if we grant any religious privilege to the former on less or fewer conditions or requirements, than we do to the latter.

At any rate, one fact remains uncontroverted, and that is, that Confirmation is set down in Scripture as one of the "first principles"; and a first principle must be before other principles in order of time. Holy Communion is not set down in the list of first principles, and so Confirmation naturally comes before it, and the safe way for both priest and people is to follow the Divine Order in all things.

The Bishop proceeds: "The Church's larger charity rejoices too much in the truth of her own statements of the two only sacraments that are necessary to salvation, to refuse the necessary sacrament to those that are hindered from receiving that, which though it has all the marks of a sacrament, is not, in Holy Scripture or the Catholic Church, believed to be necessary to salvation." That is perfectly true, but it is also true that she guards the necessary sacrament and protects the recipient. The heart of the recipient must be right with God. He must come as the Saviour says, "like a little child," ready to receive and desirous to obtain, in God's appointed way, the gifts of the Holy Ghost which Christ has made preliminary to Holy Communion by including the rite in which they are ordinarily conveyed among the first principles of His doctrine. He must be ready and desirous to be confirmed; and then she humbly trusts and lovingly believes, that the Heavenly Father, yearning over the child that needs His help, now that the bars of self-sufficiency and self-fashioning have been removed, will grant by extraordinary provision, the preparation which he has appointed to be ordinarily conveyed in the holy rite of Confirmation.

The Bishop says further: "The story of the rubric is interesting. In the Prayer Book of 1549 it reads, 'No person shall be admitted, etc., until he be confirmed.' The next five books have it, 'until such time as he can say the Catechism and be confirmed'; and in 1662 our present enlargement of the rubric appears, adopted, it would seem, from Archbishop Peckham's Constitution (1281), in which the words occur, 'Unless he have been by good reason hindered from the reception of Confirmation.'"

A concurrent fact in the story is also very interesting in connection with, and as bearing upon, the rubric of 1549 and subsequent rubrics; and that is another rubric, which is still retained in the English Church, requires that those intending to commune must signify their intention to the Priest before presenting themselves, which could give him an opportunity to judge of the "ready and desirous" and "reasonable hindrance" —and then his act would be the rubrical, specified one of admitting to Holy Communion, and not the Bishop's suggested one of him to come—an unauthorized and irregular act.

The Bishop continues: "As to the reasonable hindrance, or hindered for reasonable cause, I submit that it is not merely illness or the neglect of visitation by the Bishop; but it is fair to include among persons reasonably hindered the large numbers of people whose Christian life is trained outside of the Church; who have inherited a system in which Bishops are unknown and confirmation untaught; to whom the offer is not made and the opportunity not presented."

In other words, logically, continuance in sin is no bar to Holy Communion, provided one is not conscious of committing sin. Polygamy is a sin, but if the polygamist does not consider it to be a sin, then it is to be no bar to Communion in the Catholic Church. So also with dueling, marrying a brother's wife or one's niece, or one divorced for incompatibility, or the guilty party in a legitimate divorce. Each is to be his own judge as to whether he be in sin or not. The Church is not to proclaim on God's behalf what constitutes sin; show her horror of it by refusing to countenance or participate in it, and then protect God's altars from the profanation of those living in what in God's name she teaches to be sin. The world is to define sin by what public sentiment tolerates, and the Church is to accept its definition. The world is to educate the Kingdom of God, not the Kingdom of God the world. The Church holds heresy and schism to be sins. She teaches her children in her Litany to pray against "all false doctrine, heresy and schism." She requires the Priest to pray in the last prayer in the office of Institution, on behalf of the congregation, "Deliver them from the sins of heresy and schism." But the Priest must not emphasize her words with a consistent act. Heresy and schism are to be no bar to the highest privilege of the faithful—to the most intimate indwelling in Christ. Certainly the proposed way is a very singular one of dealing with sin.

Again, the Bishop says: "It seems plain to me that 'the rubric has no reference to the now and then re-'ception of people who may present themselves to the 'Holy Communion."

Why "now and then?" This is the Lord's Table, not ours, He arranges for His guests. He provides the Wedding Garment through His Church. Now if here-

tical and schismatical baptism is so much more efficacious than the baptism provided by the One Catholic and Apostolic Church that it supplies the preliminaries required in the order God has given, viz.: the necessary gifts of the Holy Ghost (which Acts VIII shows the latter does not convey), why should those thus sumptuously baptized be allowed to receive only now and then? The child has a right to the Father's Table and the Bread from Heaven, if worthy and prepared. He has received an eternal mandatory invitation; and if lack of confirmation constitute no bar; if being contumacious in the Church, or being openly separated from the Church constitute no bar, woe to the faithless servant who presumes to restrict the child to only "now and then."

Finally, the Bishop declares that if the Church had said, "No person who has not been confirmed shall be allowed to receive the Holy Communion, etc. [which we have seen is just what she has said, practically, excepting only the cases of the ready and desirous] then she could not have ordered her Priests to stand before the great congregation and say, 'Ye who do truly and earnestly repent', etc." The Bishop's argument here is extremely infelicitous, for it proves too much for his purpose. If construed as he would have it the bidding invites the unbaptized as well as the unconfirmed. It invites the publicly excommunicate before they have been publicly reconciled according to the laws of the church. It invites the men who "deny the Lord that bought them," and who, the Apostle says, "bring on themselves swift destruction." It invites all these provided they do not acknowledge the fact that they are in sin. The Bishop can hardly mean what the inexorable logic of his argument demands.

And again, the Bishop can hardly have borne in mind the terms of the invitation which he quotes: "Ye who do truly and earnestly repent of your sins, [are not heresy and schism sins? The Word of God and the Church of God declare them so to be.]—and are in love and charity, etc.—and intend to lead a new life, following the Commandments of God—[Is not a "First Principle of the Oracles of God" a command to a Christian? Will he not lay that down as a "foundation" which Scripture styles as such, and a "Principle of the doctrine of Christ?"]—and walking from henceforth in His Holy ways"—[Is not Confirmation a part of His ways?]

Is the Bishop prepared to extend the scope of the invitation farther than the Church has done by her synodical action?

The fact is, the presentation of the case is partial and one-sided. It countenances the disposition and tendency of the time to compromise, to water down and explain away. It treats the Church in effect, not as Christ's Catholic Church in this land, and so bound simply to present the old faith and set an example of the old way, careful to err on the side of too rigid obedience, if at all, in the midst of a faithless and preverse generation. It puts her upon the ground of a voluntary and modern association, whose business it is to reconcile itself unto the world, instead of the world unto God—to conform to the world instead of making the world to conform to it.

ERASTUS W. SPALDING.

New Decatur, Ala.

Opinions of the Press

The N. Y. Evangelist (Presb).

THE FREEDOM OF POVERTY.—We have come—or we are surely fast coming—to the point where we shall be forced to stop and ask ourselves, "What is the meaning of the enormous wealth in possession of successful men? What is its function? What its power?" And rightly to answer we must be able to answer the converse questions, "What are the meaning, the functions, the power of poverty?" Our Lord, we know, chose to enter life as a poor man; that He might understand the sorrows of the poor, we say. No doubt, but was that the only reason? St. Francis of Assissi thought not. He imitated Him in voluntary poverty, for the sake, not of its limitations, but of its freedom; he chose to be poor in order that, being utterly without the cares and preoccupations of wealth, or of earnings and spending, he might be free, not only to serve, but also to enjoy; free to give his time, his labor, his thoughts, his love to those in need, but also free to delight in this world of God's and ours; the splendor of the grass and glory of the flower, the companionship of birds and beasts, the peace of summer nights, and the joyous elixir of wintry days; free also to live within his own heart and to meet God there. With all the boasted freedom of our country and our time, there are few, indeed, who have this liberty to-day.

Personal Mention

The Rt. Rev. J. B. Cheshire, D. D., Bishop of North Carolina, has received the honorary degree of D. C. L., from the University of the South.

The Hon. L. Bradford Prince, secretary of the Church Building Fund Commission, has received both from Kenyon College, and Colorado College, the honorary degree of Doctor of Laws.

The Rev. W. T. Manning has received from the University of the South the degree of Bachelor of Divinity.

The Rev. Wm. G. Thayer has been elected headmaster of St. Mark's School, Southborough, Mass.

The Rev. Wm. M. Jefferis, D. D., of Tacoma, Wash., is summering among old friends in Pennsylvania.

The Rev. Samuel R. Colladay is spending vacation at Annisquam, Mass.

The Rev. J. D. Herron, of New Castle, Pa., is spending vacation at Muskoka.

The Rev. F. W. Raikes is making a tour of Europe.

The Bishop of Pittsburgh sailed for Europe, Aug. 18th, in the steamship "Kensington," of the American Line, and expects to return in the same vessel, arriving home about Sept. 15th.

The Rev. C. T. Raynor has entered on his duties as rector of Grace church, Copenhagen, N. Y.

The Very Rev. Dean Sutton, of the cathedral of the diocese of Easton, is summering at Cape May Point, N. J.

The Rev. George R. Savage is summering at the seaside.

The Rev. Samuel H. Boyer is passing his vacation in New Jersey.

The Rev. Chas. L. Fischer is spending vacation at Cape May Point.

The Rev. J. Preston Fugette has summer charge of Trinity church, Baltimore.

The Rev. Geo. Greene is temporarily assisting in St. Barnabas, church, Camden, N. J.

The Rev. Dr. J. Crocker White is yachting off the coast of Long Island.

The Rev. W. R. Mackay, of St. Peter's church, Pittsburgh, is at the seashore.

The Rev. Morison Bylesby, of Allegheny City, Pa., is passing his vacation at Meadville, Pa.

The Rev. R. A. Benton is at the seaside.

The Rev. R. W. Grange is traveling among the lakes of Maine.

The Rev. A. R. Kieffer is in summer charge of Trinity church, Pittsburgh.

The Rev. Alfred W. Arundel is summering by the sea.

The Rev. J. R. Wightman, of Uniontown, Pa., is summering in the same state.

The address of the Rev. A. Mead Burgess, formerly of St. Paul's church, Grand Rapids, Mich., is Wheaton, Ill., he having accepted the charge of Trinity church in that city.

The Rev. Wm. E. Benton, rector of St. John's, Dubuque, Iowa, is passing his vacation at Bayfield, on Lake Superior.

The Rev. Ernest V. Shayler has resigned the position of assistant minister, Trinity church, Columbus, Ohio, to take effect Oct. 1st.

The Rev. Henry Y. Satterlee, D. D., of Calvary church, New York, has returned from his European tour, and is in the Adirondacks.

The Rev. Henry Mottet, D.D., of the church of the Holy Communion, New York, sailed for Bremen, in the German Lloyd steamship "Spree," on Aug. 7th.

The Rev. Edwin S. Lines, of St. Paul's church, New Haven, Conn., is in the White Mountains.

The Rev. A. G. L. Trew, D. D., has been appointed to the charge of Epiphany church, Sichel st., Los Angeles, Cal. Address accordingly after Sept. 7th.

The Rev. Nelson Ayres who has been spending the summer at Waveland, Miss., has returned to New Orleans, and may be addressed as heretofore, care of *The Daily Picayune*, 66 Camp st., New Orleans.

The address of the Rev. L. D. Hopkins, secretary of the diocese of Fond du Lac, is changed from Oconto to Sheboygan, Wis.

The Rev. J. Houston Eccleston, rector of Emmanuel church, has returned from a summer trip abroad.

The Rev. Grant P. Somerville of St. Mary's, West Virginia, has accepted a call to Holy Trinity church, Hertford, and will enter upon his duties there early in September.

To Correspondents

MRS. O. W. P.—Your version is doubtless correct. The point in our use of the quotation, however, all depends on the last line as we gave it—"all the rest to heaven." It will do for a parody.

Official

WARNING

A young man calling himself Arthur Gilbert, and representing himself to various clergymen in the East, either as a nephew or son of mine, is an impostor.

W. N. GILBERT,
Assistant Bishop of Minnesota.

St. Paul, Aug. 23rd.

NOTICE

I am requested by the Standing Committee of the *Cuerpo Ecclesiastico*, (the body recognized by the House of Bishops in the United States as the only representative of the Episcopal Church in Mexico), to make known the following declaration relating to the ordination of Oliver M. Fisher by Dr. Riley, and to call attention to it in connection with Mr. Fisher's representations in regard to congregations and work in Mexico.

Presiding Bishop of the
House of Bishops.

Middletown, Conn., Aug. 18, 1894.

"The Standing Committee of the *Cuerpo Ecclesiastico* of the Mexican Episcopal Church, or the Church of Jesus, in session in the city of Mexico, this seventh day of August, A. D. 1894, hereby warns all persons concerned against the Rev. Oliver M. Fisher and his representations, and justifies this warning by the following statement of facts.

Mr Fisher reached the City of Mexico Saturday morning, June 2nd, was ordained deacon Monday June 4th, presbyter, Wednesday, June 6th, (by Dr. Riley) and left for Boston Thursday evening, June 7th.

During his short stay he did not visit any mission of the Mexican Church, nor communicate with any of its officers, though between his two ordinations he did visit a schismatical congregation, which was once a part of one of the parishes of this Church, where a special display was gotten up for his special benefit, and he, of course, saw a congregation of similar character in the church of San Francisco in this city, in which he was ordained, which church has since been sold to the Roman Archbishop."

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

PISE.—Entered into rest from Christ church rectory, Glendale, Ohio, on the 13th Sunday after Trinity, the Rev. David Pise, D.D., in the 79th year of his age, and the 50th of his ministry.

JOHNS.—Entered into the rest of Paradise from her home in Leakville, N. C., Aug. 12, 1894, Lucinda Louisa, wife of Dr. A. B. Johns, and daughter of the late Thos. S. Gallaway, aged 49 years and 25 days.

"Neither shall there be any more pain."

BOVEY.—At Providence, on the Feast of St. Bartholomew, Christina, Sister of the Holy Nativity.

STEWART.—At Albany, N. Y., on the 21st of August, Walter Cockburn, only son of the Rev. Canon and Mrs. Stewart.

STICKNEY.—In Royalton, Vt., Aug. 19th, the Rev. Moses Payson Stickney, in his 87th year.

Appeals

AN URGENT APPEAL

Having received so little from our previous appeal, we once more earnestly beg if some of the subscribers will not give some assistance, however small, to us, the Episcopalians of Hagood, S. C., who are unable to complete our church, so much needed.

For reference Assistant Bishop Ellison Capers, Columbia, S.C., and the Rev. J. M. Strong, Camden, S. C. Direct to Miss Ellen Ellerbe, Hagood, S. C.

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

The treasurer's account will be kept open to receive contributions until September 4th.

Domestic missions in eighteen missionary jurisdictions and thirty-four dioceses, including work among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

The fiscal year closes Aug. 31st. Prompt contributions are required for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools. Many gifts, large and small, are solicited.

Remittances should be made to MR. GEORGE BLISS, treasurer, Church Missions House, Fourth ave. and 22nd st., New York; communications to the REV. WM. S. LANGFORD, D.D., general secretary.

Church and Parish

WANTED.—A lady organist and teacher of calisthenics for a Church school for girls, this fall. Address the Rev. B. F. FLEETWOOD, D.D., Sycamore, Ill.

ANY ONE having "Journals of the General Convention" previous to 1844, excepting 1826 and 1838, bound or otherwise, we would be pleased to have their terms for the same. Address JAMES POTT & CO., 114 Fifth ave., N. Y.

ENERGETIC PRIEST, age 33, good reader and speaker, orthodox, now holding large rectorate in malarial section, desires rectorate, or place of assistant, elsewhere. Very best references. Address A. N. EXTEMPORE, care THE LIVING CHURCH.

EXPERIENCED clergyman in English orders seeks appointment as rector in American church. Has held important positions abroad and in Canada. Considered good preacher and active organizer. Views moderately high. Musical. Highest references. Address, "HOMODOXIA," THE LIVING CHURCH.

CHRIST CHURCH, West Davenport, Ia., is a very poor parish, and St. Paul's, Durant, a very poor mission; both are sadly in need of hymnals with the music. If any of the readers of THE LIVING CHURCH have copies of the old hymnal, either Tucker or Hutchins, they would be most thankfully received in this parish and mission. W. M. PURCE.

SUPERINTENDENTS of Sunday schools, and others interested in the mission work of the Church in Western Colorado, would aid a struggling mission by sending to the missionary surplus Sunday school papers, library books, cards, etc. These gifts would be of great use to us here, and productive of much good. All parcels will be duly acknowledged through the columns of THE LIVING CHURCH. ARNOLDUS MILLER, missionary, Montrose, Colo.

The Editor's Table

Self-Consecration

MARTHA A. KIDDER

When from Thy altar I have turned away
To earthly toil, its restless strife and sin,
O teach me Lord, some victory to win!
And hallow Thou each moment of the day.

Begun with Thee, a secret holy peace
Shall calm the restless tumult of my heart,
O, let me from Thy presence ne'er depart,
Each day my love for Thee, dear Lord, increase.

The editor's table is not a new one, as our readers may remember. While it has had very little to say in its own name, it has stood here sturdily in the "sanctum" these many years, a receiving and distributing agent for the news, the work, and the thought of the Church. With its hebdomadal burden to bear and routine work to do, the Table has had little time and strength to play the host. It hopes, however, that as it grows older it may have more leisure, and be able from time to time to entertain the readers of THE LIVING CHURCH at a sort of five o'clock tea of its own brewing.

During the heat of midsummer it is to be hoped that all, whether laborers of brain or brawn, are able to lighten their work and lengthen their hours of recreation. The farmer who has his long evenings and short work hours in winter, must make hay while the sun shines, and be the sun-spots never so furious he must not flinch in the scorching harvest field nor fail amid the whirling smoke and chaff of the steam thresher. May he have his reward in good appetite, sound sleep, full barns, and an October outing. But in many lines of commercial, mechanical, and professional duty, there is a falling off of work during the heated term. The high pressure of our new world life is lightened, and more and more every year the circle of vacation-takers is enlarged. If the ways and means are well considered, and forethought and afterthought are well taken, the time and money given to the summer outing are well spent. The more the pity is that so many are so unwise in their summerings, working harder and enduring more discomfort in their holidays than on all the other days of the year.

What shall we do, then, for a week or a month of summer outing—we working people, I mean? Ladies and gentlemen of wealth and leisure have a perennial outing and enjoy none of it very much. What shall we others do? Not all the same thing, of course. Some enjoy the water, sailing on the sea or the great lakes, fishing in the surf or stream, baiting and bathing at seaside resorts. Some enjoy the mountains, some love to roam the pathless woods, some to sojourn in foreign lands, and some to saunter in city parks or play at education summer schools and university (surface) extension lectures. "Each to his own taste," needs to be qualified, however, by a careful consideration of his needs and resources. The question is, what will furnish the most recuperation for the time and money available, and best prepare one for the struggle ahead. Social dissipation, severe physical exertion, mental toil, are not recuperation. The needs of exhausted body and mind are rest, relaxation, change, with bright and entertaining occupation or pursuit. Something to interest the mind and call for moderate exercise of muscle, after the first collapse into utter vacuity and desuetude. Thus the summer outing, while it may not produce any results that have a market value, may be turned to good use in the cultivation of some art or science or skill for which the ordinary work-a-day life affords no opportunity.

The Church of the Transfiguration

THE FORTY-FIFTH ANNIVERSARY OF THE FOUNDING OF THE CHURCH OF THE TRANSFIGURATION, NEW YORK, FROM THE SERMON BY THE RECTOR, THE REV. GEO. H. HOUGHTON, S. T. D.

Into that little room on East 24th street, where forty-five years ago the first service was read and the first sermon was preached, there then entered neither influence nor money, nor pledge nor promise of money, nor members bound to stand together and to work together for the accomplishment of the end in view; and the leader, of what humanly speaking might well have been regarded as a most forlorn hope and expectation, was unknown, untried, and to the eye of the ordinary observer, quite incapable of the physical and other endurance of these forty and five years; and indeed having no flattering promise of even living these years.

To-day there is here the well-organized parish of the Transfiguration, with its chapel on West 69th street, having every reasonable prospect of an existence and a usefulness for all time to come.

Connected with this parish there is here a free library, a St. Christopher's class for the instruction of young girls, a St. Ann's Guild of working women, a St. Monica's Guild of colored women, an Altar Society for the care of the church, the sacred vessels, and vestments, an Holy Innocents' Guild that works for sick and helpless children, a St. Agnes' Guild of young women, a Choir Guild, a Server's Guild of those who serve at the altar, a Maternity Society for the succor of poor women in childbed and their children, a Missionary Aid Society for providing needed clothing for Church missionaries and their families, two Sunday schools, a school for teaching children to sew. And there has grown out of this parish the Emergency Hospital, on East 26th street, an adjunct of Bellevue Hospital, where women who have need, receive, without charge, shelter, the best of nursing and medical care at the time of childbirth; and the beginning of a free Church Hospital and Dispensary.

This church, standing here in its pleasant grounds, is open from morning until evening, each day of the year, for any, who will, to enter. There is no day of the Christian Year appointed to be kept which is not here observed as the Prayer Book prescribes. Here are the daily prayers and the offering of the daily Sacrifice, the daily celebration of the Holy Communion of the Body and Blood of the Lord. Here, or in the adjoining rectory, night and day, there is ever a priest to be found ready to go any whither to meet any emergency.

There is no incumbrance of any sort soever on the church of the Transfiguration and its chapel on West 69th street. The grounds, the buildings, the furniture, are entirely free from debt.

The church is providing for itself an endowment fund, to guard—please God—against any possible peradventure in the future, to ensure for all time to come—please the Divine Goodness—its present work and worship in this place. This endowment fund has already reached nearly $70,000. Friends and brethren, what doth hinder our marking this forty-fifth anniversary by making this endowment fund $70,000?

Since the last anniversary there was laid upon that altar $70,000, as an offering to Almighty God, to provide, in His own good time, for the enlargement of the chancel, for a new organ chamber and choir room, and for a so much-needed parish house.

This church has been instrumental, by the blessing of God, in doing not a little to render elsewhere—to render, perhaps, generally—less obnoxious, less difficult, more easy the teaching of the Faith as once delivered to the saints, the use of some of the Church ornaments and some of the Church furniture and Eucharistic vestments, that, through prejudice and want of knowledge, had fallen into disuse; and the revival of some of the significant, helpful practices and observances of the Church Catholic—not Roman Catholic, but universal—which for the same reasons had largely ceased to be followed.

From the first to the last, from the beginning until the present, here there has been no putting forth of any personal, individual notions of doctrine and of duty, of Holy Scripture and inspiration. The endeavor has been to teach that which was held and taught aforetime, that which the Church hath received and held and taught from the beginning.

While there has ever been, it is believed, the speaking of the truth in love and with all due prudence, it has never been withheld or modified or adapted to the wisdom or the ignorance of the nineteenth century, lest this man or woman of wealth or influence, in its upbuilding days, would not come to the church of the Transfiguration, or lest this man or this woman of wealth or influence might go from it. The man of wealth and of influence has never here been courted, or had place for his wealth and his influence.

There has ever been due mindfulness, it is believed, of each one and of every one, but a greater mindfulness, an entire mindfulness, a mindfulness exclusive of all other mindfulness, has there been of the Truth and of its teaching, of the thing that is right.

Platonis Amicus, sed multo magis veritatis Amicus

That was a tribute here paid long years ago by a grateful heart for which the Transfiguration was most thankful. "In the rich man's sin, the poor man's sorrow was not forgotten."

What in comparison with the teaching of the Ages, the teaching of the Church, is the value of the view and opinion of the individual, who is here to-day and gone to-morrow, concerning the eternal unchangeable truth of the Omniscient God!

Through the ear and through the eye, in that which has been taught and practiced, gradually and persistently has the old-time Truth been here set forth. All that has been preached has been the old-time Gospel truth—the old-time Church doctrine, Bible truth. Whatever has been practiced here—whatever ceremonies and ritual have here been observed; whatever have been and are the ornaments and adornments of the Church; whatever you here see and observe, is significant, means something, is intended to illustrate, and exhibit that same old-time Truth. Pulpit and altar, and candles and cross, and flowers and lectern, and baptistery, and windows and paintings, and sacred vestments, and manual act, and postures—all unite in proclaiming the everlasting Gospel, Christ and Him crucified,

The liberality that has ever here been found, that is here found, and which it is trusted shall ever here be found, is not a liberality of the things belonging to another. It is a liberality of personal service and personal sympathy; a liberality of one's own strength and time, and whatsoever means. It is a liberality of an abundant welcome through the Church's ever open doors to pass and find a place for laying down the burden of one's sins, a place for rest and for worship; a liberality in the use for the needy of the alms that have been laid upon the altar.

Here there is no liberality in dispensing with the laws of the Church, in doing that which is not permitted—in giving away any part of the truth, in withholding any part of the old Gospel, or teaching any other in its stead.

Forty and five years ago the use of the sign of the Cross, the surpliced choir, candles, an altar cross, Eucharistic vestments, the crucifix, the eastward position, kneeling at the *Incarnatus*, the reverent inclination to the altar, flowers, the preaching in the surplice, the invocation of the Blessed Trinity before the sermon, the saying of the litany at a fald stool, the asking the congregation to rise at the presentation of the alms upon the altar—subjected one to somewhat more than remark. Now this is no longer so. What has been done and taught at the Transfiguration, and the manner of the doing and the teaching, have accomplished not a little in effecting this change.

The week following the Sunday in March, 1850, when a portion of this building was first opened for divine worship, a Church paper, at first to the somewhat prejudice of the young and inexperienced rector, stated in an editorial, which went somewhat over the Church land, that said rector had requested the Bishop of Pennsylvania, the father of our present diocesan, when preaching at the Transfiguration on the afternoon of that day, to preach in the surplice!—as if asking him to do so had been worse than breaking four or five of the Commandments.

When the two Eucharistic lights—that tell of Christ, both God and Man, as the Light of the world—were here about to be introduced, and the good Bishop Horatio Potter—God rest him!—was asked not to sanction what was proposed, but to state whether he were averse to it; he said: "On the contrary, I think that we make altogether too little of the things which teach through the eye," and then he gravely shook his wise head and added: "But you must consider whether you will run the risk of breaking your neck for a straw, as it were."

Those Eucharistic lights and that altar cross were made the subject of more than one speech, to which the rector listened in a General Convention which he had permitted to be held here in this church, owing to the bad acoustic properties of the place where it assembled. Nothing had ever been seen like them by the speakers in any of our churches before. "That cross is leading the way, and those candles are lighting the way to Rome, to Rome! sir," exclaimed one of the speakers.

And any one may read, who cares to read, in the life of a certain Reformed Episcopal Bishop, of a proposed

indignation meeting because those lights and that cross had stood as a standing insult to that Convention during its session. That Convention had not been invited to come and sit before that cross and those candles. It had asked to be permitted to come. And to think of men claiming to believe in Christ—in Him as the propitiation for the sins of the world, and as the Light of the world—professing to be scandalized and insulted by the presence of the symbols of that Propitiation and of that Light!

But things are different now. And even then, at the close of that Convention, one of the delegates, now a bishop, standing before the chancel, said to the rector: "The Church at large owes you a debt of gratitude for having accustomed this Convention to the sight of that cross and those candles."

One of our long-time-ago vestrymen—God rest him! God rest him!—he sees things differently now—he saw them so and was more than content before he entered into rest—thought that he must leave the Church if the use of the processional cross were introduced; it that were set before us for a brief while in symbol, to which the Lord spiritually, in reality, calls us the following our lives long in the way of the cross!—and how few are there now who would fault the use of the processional cross!

Book Notices

Life of St. Francis of Assisi. By Paul Sabatier. Translated by Louise Seymond Houghton. New York: Chas. Scribner & Sons, 1894. Price, $2.50.

A most brilliant and interesting book, although disappointing, because the writer has attempted, without the slightest justification of fact, in our opinion, to make a sort of Protestant of St. Francis—unduly magnifying and misinterpreting his opposition to the Papal Bulls which conferred privileges upon his Order of Minors. Cf. Esp. Chap. XX, and p. 195.

In the introduction Sabatier makes an antithesis between religious minds and systems which look Godward and those which look manward, and exalts the latter at the expense of the former. Such minds, he says, are the property of the race. "The Church has laid such absolute claim to them that she has created in her own favor a sort of right. It cannot be," he adds, "that this arbitrary confiscation shall endure forever. To prevent it we have not to perform an act of negation or demolition; let us leave to the chapels their statues and their relics, and far from belittling the saints, let us make their true grandeur shine forth." All this is very crude and misleading—as if somehow it spoiled a saint to be a humble servant of the Catholic Church, and a devout worshipper before her altars. Sabatier gives us enough testimony to correct his own portrait of St. Francis, fortunately, and the Church is in no danger in his case, of being shown to have canonized one who disregarded her counsels or was alien to her life.

Our author does not attempt directly to assail the reality of the miraculous element in St. Francis' life, but his method of treating it is thoroughly rationalistic. He says on p. 30, "No doubt St. Francis did not meet on the road to Sienna three pure and gentle virgins come from heaven to greet him; the devil did not overturn rocks for the sake of terrifying him; but "when we deny these visions and apparitions, we are victims of an error graver, perhaps, than that of those who affirm them." In an appendix he expresses his conviction that the stigmata really appeared in the saint's flesh, but accounts for such an occurrence on natural grounds. "If by miracle," he says, "we understand either the suspension or subversion of the laws of nature, or the intervention of the first cause in certain particular cases, I could not concede it . . . that good pleasure of God, only degrades Him to the level of the capricious tyrants of the earth . . . If God intervenes thus irregularly in the affairs of men, the latter can hardly do otherwise than seek to become courtiers who expect all things of the sovereign's *favor*. The question changes its aspect, if we call miracles, as we most generally do, all that goes beyond ordinary experience. Many apologists delight in showing that the unheard of, the inexplicable, are met with all through life. They are right and I agree with them, on condition that they do not at the close of their explanation replace this new notion of the supernatural by the former one. It is thus that I have come to conclude the reality of the stigmata." This is all very thoroughgoing. Miracles, in the sense claimed by Holy Scripture and the Church, do not happen. It follows of course, that Christ did not raise Himself from the dead—at least, not by supernatural process. It is clear that such a writer, though he may draw a beautiful figure, is not competent to write a satisfactory life of St. Francis. The result is that we have in this book a work of art of high order, with many hints of something higher than nature; but what is thus suggested is denied at the same time, and instead of the life of a saint, we have the career of a lovely religious animal. Fortunately we have loftier ideas of St. Francis.

Letters to the Editor

THE MASSACHUSETTS CANDIDATES.

To the Editor of The Living Church:

In reference to the unfortunate incident which led to the rejection of the two candidates for Holy Orders in the diocese of Massachusetts, permit me to make a statement of what is not generally known outside of New England. One candidate very properly withdrew his papers. The other, presumably with the consent of the Ecclesiastical authority, accepted the post of chaplain on the Massachusetts State Schoolship "Enterprise," now visiting European ports.

Boston. VERITAS.

AN APPEAL TO THE BISHOPS

To the Editor of The Living Church:

Surely the subjoined letter cut from the columns of the Boston *Evening Transcript*, of date Aug. 14th, inst., must show the necessity for the bishops taking some notice of a late occurrence which is sadly perplexing many a faithful layman. I, for one, was taught at my mother's knee that "all men are conceived and born in sin," that salvation is only through Jesus Christ who "was born of the Virgin Mary." I am a communicant of the Church, and for nearly thirty years have been working hard for her after my day's business was ended, believing that she teaches the above truths as stated in the Book of Common Prayer.

I know many of my brethren are disturbed by the late action of the Cambridge Theological Seminary in conferring the degree of B. D. upon young men denying one of these truths.

Our bishops not unfrequently berate us poor laymen for apathy, etc., etc., but do they realize that we are not moved to greater exertions by their silence when the Faith is traitorously undermined? We do believe that when one of our bishops goes beyond his brethren in holy boldness to openly charge disloyalty to persons in Holy Orders, and that, too, over his own signature, it is perilously near the point of committing the Church to such disloyalty for the bishops to keep silence. Are we not to be pardoned for suspecting that having, as Bishop Seymour has shown, consented to the consecration of our late Bishop in the face of his denial of one article of the Nicene Creed, they are for the time at least rendered *hors du combat*.

A priest of the diocese of Connecticut, also over his own signature, has recently charged several clergymen in this diocese with denial of the Faith. Yet the bishops are dumb as oysters.

Are Bishop Seymour and the Rev. Theodore D. Martin, Jr., mistaken? Are they liars? or do they state the truth? If the latter, are our bishops content to have us, who unfeignedly believe the Faith as contained in the Nicene Creed, reconsider whether we can remain in a Church which permits her ministers to first swear belief in it; secondly, weekly to state this belief; and thirdly, to deny it from the pulpit?

We read of one bishop publishing open letters to the Pope's legate, of another fulminating charges against some of his clergy for using common sense means for providing against any person dying without making Communion; but to us laymen it does seem of more importance that they speak out fearlessly in support of the Faith.

The Massachusetts Church Union exists ostensibly for the purpose of defending the Nicene Creed. What is it doing in this emergency? Do its members relish the exposure of the infidelity in the ranks of our clergy now being made as in the above letter? We have heard of grand speeches at a dinner last winter by the Bishop of Maine and several distinguished priests, but we poor laymen were not there. It is a hard struggle for us to maintain our services in most parishes in Massachusetts. We are content to endure hardness for the sake of the Virgin-born Saviour; but if the Episcopal Church agrees with the Bishop of Massachusetts, that it is "admissible" to doubt that our Lord was born of a virgin, we must decide whether it is worth while to continue the struggle or not.

Let our clergy who like honest men "teach the doctrine of Christ as the Church hath received the same," *i. e.*, as contained in the creeds, and that, too, in the face of the strong Unitarian influence here in Massachusetts, memorialize the bishops to state if it is "permissible" for a clergyman of this Church to deny the "Virgin Birth." They can count on the laity, only a fraction of whom here in Massachusetts are unconverted Unitarians.

Being a laymen not versed in theology, I may be wrong, but I cannot view this denial by any one who publicly joins in saying in the Nicene Creed as other than giving the lie to his profession, and when this denial is made by a clergyman who has sworn to "minister the doctrine of Christ as this Church hath received the same," it seems to me downright perjury. WARDEN OF A BOSTON PARISH.

Boston, Mass., Aug. 15, 1894.

UNITARIAN EPISCOPALISM

To the Editor of the Transcript: Your correspondent of the 11th, "An Episcopalian," tries to distinguish between "Liberalism" and "Unitarianism." While he admits, with gratitude, that the Episcopal Church in Massachusetts has become liberalized, he denies that it has become or is becoming Unitarianized. May I ask him one thing: Does he regard the position that our Lord Jesus Christ is the son of Joseph of Nazareth as a Unitarian position, or only a liberal one? This question is to the point, because, as is now well known, the opinion of the Episcopal Bishop of Massachusetts that doubt respecting the virgin birth of Christ was admissible on the part of those seeking to be ordained as ministers of His Church has given rise to this whole controversy on Unitarian Episcopalianism. Further, it is a fact of recent happening that young men who do not believe in the miraculous birth of Christ have been given diplomas, as graduates in good standing, by the Cambridge Episcopal Theological School. These things may be put over against the large congregations at Trinity church, and the number of Episcopal students (whether from Massachusetts or from other States) at Harvard College, in which your correspondent "Episcopalian" glories. It is claimed by no one that the Unitarian organization is "depleting" the Episcopal Church; but it is held by many that the distinctive doctrines of Unitarianism are surely permeating the Protestant Episcopal Church in the diocese of Massachusetts.

SENEX.

LAY READERS' LICENSES

To the Editor of The Living Church:

The Bishop of Vermont, in his first convention address, has given a warning concerning the misuse of that anomalous order—the order of lay readers—in the Church, which ought to be heeded everywhere. Let us look at the facts. The Church believes that by divine authority there are three orders of ministers: deacons, priests, bishops. How many deacons are there in the Church? very few, probably, and of these, a small proportion remain deacons long, or always. Yet we lose the services of a divinely given order of clergy, and in stead put up with a makeshift, which hurts the Church more than it helps. There are hundreds of lay readers. To begin with, every candidate for orders is a lay reader, and there are plenty more. Some of these lay readers have practically the charge of important parishes. In the case of the students in seminaries, they do so much parochial work before their ordination, that they get little time for the actual studies essential to their life as students. Some of the men are obliged to do this work to eke out their expenses. And the work they do is not merely the old-fashioned Sunday-school-superintendent sort of work, but it is distinctly pastoral and clerical. By the canon which authorizes the bishops to appoint them, they are forbidden to preach sermons of their own composition, but they are allowed to give instructions and familiar addresses, and to catechise.

Of course it is hard to draw the line between "sermons" and missionary addresses and instructions, yet there is a line somewhere, or else the words of the canon are empty. But we speak of that we know when we say that at least in one diocese lay readers are told in so many words by the bishop to "preach". Moreover, and this completely "flabbergasted" us—these lay readers are authorized to marry couples who wish to be joined in matrimony! Far better is it, we believe, for persons who cannot procure the services of a minister to be joined in marriage before a justice of the peace, making a virtue of necessity, than to go before a lay reader and receive from him a blessing which no authority, civil or divine, ever empowered him to convey.

Nor do we believe that it is for the good of the candidate for orders who is in a seminary to receive a lay reader's license, if it is to be used for any other purpose than the mere assistance of some clergyman in the services of Morning or Evening Prayer and the litany. The time of the student at the seminary should be devoted first of all to the pursuit of the learning needed for the due exercise of his office, and with this, and coloring all his studies, the formation of a habit of devotion which shall enable him to be at all times a spiritual person, not only officially, but personally. The time for thus forming the spiritual character will never come to a man after he is ordained, for then, of necessity, he is plunged into activities which are, most of them, secular. Men, whose lives are not separated from the world and filled with the things of God, and made perfect by being given to God during the years of their early manhood while preparing for the ministry, may be leaders in parochial activity. They may purchase, at the cost of their being unable to let God's glory shine out in their lives, great success, but they cannot be true representatives of the Good Shepherd. They cannot give their lives for the sheep, because they never kept their early dedication of themselves to God's service alive and fresh by daily renewal of their consecration, by recollection, by prayer, and devout study of God's Bible, by the pursuit of holiness. No; we believe that this whole system is a dangerous one, and particularly in the case of candidates for holy orders. It will result in a lowered estimate of the actual ministry, and in the secularizing of the clergy to a still greater degree than is the case now, great though that be. In the nature of things our preparation for the ministry in these busy days must be imperfect on the side of our studies—there is so much to do that we cannot wait to learn from books. All the more need, then, in making thorough use of such time as we do have for the perfection of our ministerial character, giving our lives to God daily, renouncing the power of this world, drinking in the spirit of faithfulness at the foot of the cross; only so can we go into our priestly life with the vision before our eyes of the realities of our human life, which are not sin, despair, weakness, or coldness, or failure, but Christ and His glory come into us—the principles of the life of the regeneration. S.

The Household

"Will it Pay"

FROM *The Christian Observer.*

BY CLARA TARDY GRESHAM.

The Bishop passed along the street*
Of the Southern town where the live-oaks meet
In arching beauty overhead,—
While his thoughts on sorrowful mission sped.

Sadly he pondered the Church's need,
Its thinning ranks—and the sordid greed—
Of the world of men, whose thirst for gold
Makes them forget the starving soul.

His faith was troubled and sore his heart
As the mighty problem vexed his thought—
And he wished a Pentecostal flame
Might touch men's lips to preach His name.

As musing, he passed, his glances strayed
To a child, who beside the wayside played;
A little boy with face so fair—
The grace of heaven seemed resting there.

To the Bishop's beauty-loving eyes
He looked a cherub from Paradise;
His golden hair, like a halo, grew
'Round brow so pure and face so true.

From a sorrowful reverie beguiled
By the beautiful face of a little child,
He thought of the soul abiding there
In the form by nature made so fair.

An unsullied spirit, not marred by sin,
Must surely be tenanted within;
Could the hieroglyphs of worldly art
Ever be traced on that pure young heart?

He laid his hand on the golden head;
"God bless you, my child," the good man said,
"When you are grown, would you like to go
And preach for Christ who loves you so?"

Quick as a flash the answer came
That stung his soul like a cruel flame—
For the beautiful boy looked up to say,
With innocent inquiry, "Will it pay?"

. . . . . .

O, parents, moulding such precious ware,
Do you strive to reflect Christ's image there?
Or does earth's trademark deface the clay
With its sordid worldliness, "*Will it pay?*"

Huntsville, Ala.

*A true incident related by the late Bishop Wilmer, of Alabama.

Boys and Birds

BY SIDNEY DAYRE.

"Peter, you must stay after school and do your examples."

"Yes'm," said Peter, drawing on a woe-begone face.

Miss Plummer fidgeted nervously. The country school was not a large school, and she felt very near to each one of her pupils, little ne'er-do wells, though some of them were. She disliked such extreme measures as keeping Peter after school knowing very well that he would far prefer a few raps with the ruler and done with it.

"Peter, I'm perfectly discouraged about these examples of yours."

"So'm I," said Peter, rubbing his eyes.

"You know I wouldn't do it if I could help it. But you must stay, for you play all the time when the others are here. Now do your very best."

"Yes'm."

"Peter, is that a bird-shooter in your pocket?"

"No'm." Peter produced, with delighted readiness, a small trumpet.

"Good boy!" Miss Plummer patted his towhead. "Of course, you'd never hurt a bird. Good-by."

She left him, and Peter, first making sure that she was gone, took a rubber gun from his desk, and tried its snap.

Miss Plummer was making a vigorous war on such weapons, striving with her might to teach her young charges a love for every created thing, more especially the small, helpless ones which are at a school-boys' mercy.

Peter had never yet shot a bird, but had made many attempts to do so.

He now settled to his lesson, spurred on by the reflection that he would surely be kept in to-morrow if he failed to learn it to-day.

"Two times seven is—fourteen. Two times nine is seventeen—no—"

"Chip—chip—chip, chip, chip, chip! Chip—chip—chip!"

"What's that?"

Peter jumped up as a chirp and a flutter of wings were suddenly heard in the school-house. The flutter was made by the rapid flight of a bird about the room.

"A swallow! Phew! Sh-h-h-h!"

Back and forth it went, at length appearing to settle its attention upon the rafters in the top of the old building. Presently it flew out of the window.

"There now! I didn't shoot at it when I had such a tip-top chance, and now it is gone. Oh, there!"

Back again came the chirp and the rustle. Peter had held his breath before for fear of frightening the visitor, but he now opened the desk and took the rubber gun.

The bird still kept up its flight, fluttering more quickly as Peter moved. But as he was again quiet it sometimes came very near him, blinking at him with its bright little eyes.

Peter set a stone in his gun and waited. It was plain that this particular bird knew little of guns or boys, for it showed but slight fear of the one which now threatened its innocent life.

Peter's hand relaxed on the rubber as the swallow perched on a desk near him and pecked at a few crumbs which had fallen there. Nearer it came to the small boy. He set his lips to hold in a laugh as the tiny little feet hopped this way and that while the shining eyes, with each turn of its perky little head, turned on him as if in eager questioning. Presently it again flew among the rafters. Slowly Peter returned the gun to his desk.

"It ain't no use. I can't do it. You knew I couldn't, didn't you?" he added, looking up to where the swallow now gazed down upon him. The feathered mite had plead its own case, and from that moment Peter could not have brought himself to shoot it."

"Wonder what its doing there?"

Several times it flew in and out of the window. No more study for Peter. He watched it for a while and then, not finding it in his heart to try to drive it out, went away, leaving a window a little down from the top.

"No examples done, Peter?"

Miss Plummer's eye the next morning kept company with her voice in surprise and reproach. Peter liked his teacher and was sorry.

"Oh, Miss Plummer, I couldn't. 'Twa'nt my fault, sure's you live, 'twa'nt. 'Twas all along of a swaller."

"Do you mean to say it was a swallow that prevented your doing your examples?" said Miss Plummer, severely.

"No'm—yes'm—I mean, it flown in and I was watchin' it, and then I was goin' to shoot it."

"Peter!"

"I mean," Peter fairly writhed in his anxiety to set himself right with his teacher—"it come a flying in here through the winder, and it peeped and nodded how d'ye to me, and hopped 'round, and I outs with my shooter and oh—there 'tis!"

Peter gave a jump as again the flutter came. Lessons were forgotten as all eyes followed the little visitor.

"It's got a string," whispered Peter in intense excitement. "There, it's goin' up there where 'twas last night. Look! Oh, Miss Plummer, I'm goin' to burn my shooter, and I'll do my examples to-night. Oh, there's another!"

"It's the mate," said Miss Plummer, as a second bird flew in at the window.

In and out all day they fluttered. Loud voices were hushed and rough tones subdued for fear of frightening the unexpected guests. Before the hour of closing school it had become plain that a nest was being built among the rafters.

As lessons were finished Miss Plummer gazed around on her pupils with beaming eyes.

"We have reason to feel flattered", she said. "Two of the Lord's little creatures have come among us without fear. With one touch of our hand we could hush their twitter and prevent them ever more rejoicing in the sunshine; but I am willing to say there is not a boy or girl here who would do them harm.

An enthusiastic chorus of agreement was hushed as a bird fluttered as if in alarm.

"I think we shall be proud if we are able to say that a pair of swallows built a nest and hatched their young in our school house."

Miss Plummer would not have guessed that birds could rank as teachers of good manners, but could not help observing that the softening of harsh tones and the forbearance of angry exclamations seemed to follow as a matter of course on the establishing of the new household among them, while boys' and girls' eyes softened and brightened with the sight of the pretty brown head of the mother bird peeping over the edge of the nest.

One morning a boy who had not been present at the time of the swallows' introduction of themselves to the school, came the first one to the school house. Johnny Bangs had not heard Miss Plummer's appeal in their behalf, which was, perhaps, the reason why he had always cherished a desire to have a shot at them.

Taking his gun from his pocket, he was about to take aim when another thought came. It would be far better to have the nest. No one would know. He hunted up an old ladder, and at length succeeded in placing it against a rafter. The swallow flew wildly about, uttering sharp cries of distress and alarm, as the remorseless fiend reached for the nest.

"Hello, there!"

Johnny nearly dropped from the ladder, as Peter, with angry eye and voice, stood below him.

"You touchin' that nest? Come down!"

Johnny blustered a little.

"'Taint yourn," he began.

With increasing wrath Peter gave the ladder a vigorous pull. Down it came with a loud bang, and louder outcry from Johnny.

"Peter!"

Miss Plummer stood in the door.

"Did you pull him down?" she asked, as Johnny blubbered and rubbed his knees.

"Course I didn't," said Pete, in great indignation. "Ain't you always told us how we was always to be kind to things and not hurt em, and God's going to get even with us if we does"—

"And is this your way of being kind?" she asked, as she raised Johnny to his feet and wiped his tears.

Peter turned upon her a look of amazement.

"You don't mean boys, do you? And boys like him? Boys that'd steal a bird's nest?"

And Peter relieved his feelings by going out and smashing Johnny's gun, which he had found on the floor.

Two weeks passed in which the nestlings, protected by the loving and loyal

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care of twenty or more boys, grew and throve. Not a hand could be found which would have been raised against the innocent things as they at length left the nest, and lessons were sometimes let slip as delighted eyes followed the first flights.

Strength soon came to the tender wings, and one morning Peter looked dolefully up at the empty nest, saying, in a choked voice:

"It's going to be awful lonesome havin' school without 'em."

Summer flowers, autumn fruits, winter storms, and at length spring again. Peter had gone so far beyond two times seven as to be a pride and delight to his teacher and himself, when one morning there came a sound at the closed window of the school house.

"Tap, tap, tap"—

"What's that?" The heads nearest the window turned towards it.

"Tap, tap,—tap, tap, tap," Louder it came. With a smile Miss Plummer went to the window and opened it.

Flutter, twitter, chirp—all back again, and a chorus of delighted welcome arose from the pupils of Crooked Lane School. —*Independent.*

A MAN-OF-WAR was lying off Gibraltar, and permission was given to the men to go ashore for the day. The sailors amused themselves in various ways, among others by riding about on donkeys; and their want of experience in this line caused much merriment. An officer observing one of the men sitting very far back on the animal, instead of in the usual position, called out, "I say, Jack, get up more amidships!" With an injured air he replied, "Well, sir, this is the first craft that ever I commanded in my life, and it's hard indeed if I can't ride on the quarter-deck if I like."—*Tit-Bits.*

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

A Boy to be Trusted

"Take these letters to the post-office."

"Yes, sir."

"Get a postal order to this address," indicating one of the letters, "and inclose it in it."

"Yes, sir."

"Carry these papers over to Mr. Hill's office."

"Yes, sir."

"Stop at Mr. Grant's in the Jefferson block and ask him to step around to see me."

"Anything else?" as the lawyer paused in his directions.

"Be lively about it."

No need to tell Jim to be lively. He had within a week been raised from his position as a newsboy to the dignity of office boy to Mr. Lane, the lawyer. A proud and happy boy was Jim as he dressed himself in the new clothes which Mr. Lane had given him as an advance on his wages.

"Clean all over!" he said, surveying himself with an air of great satisfaction. "Clean from top to toe. And I'm going to keep clean, too, now that I have a chance. No more rushin' 'round the streets and settin' 'round on curbstones No more sleepin' in alleyways. No more going barefoot and wearin' rags. Clean all over! And," Jim's face grew sober as he stood reflecting, "I'm goin' to keep clean inside as well as outside. He's given me a chance, and I'm goin' to show him I'm worth it. Yes, I am."

With a jump and a whoop, Jim sprang into his new life full of new resolutions. Mr. Lane had met him limping forlornly on the street, overburdened with an armful of newspapers, while still weak as the result of a long illness, he having just been discharged from the hospital. The young lawyer was struck with pity at the sight of the appealing eyes and sound of the quivering voice, which seemed full of a wordless craving for help which no hand seemed ready to give.

"Seems to me you are not fit for such work," he said, kindly, as he bought a paper.

"I'll be stronger soon, I guess," said Jim, as he gave the change.

"He doesn't look as if he had much chance of that," said the lawyer, looking after him as he staggered wearily on. "Here!—"

Jim turned at the sound of the voice which had spoken kindly to him.

"Can't you find something easier to do than this? No, of course he can't, poor little scalawag." This in a lower tone, as Jim approached. "If you'll come around to my office, I'll give you some work," he said, as Jim, from very weakness, leaned heavily against a lamp-post. "Can't you sweep out an office, and set things in order, and go errands—when you feel better?" he asked.

"Yes, I know I could," said Jim, in a flush of hopefulness.

"Take this, then. Go out to the park and lie around in the sunshine for a couple of days. Then come to see me, and we'll fix it."

"It's taking things on trust, I know," said Mr. Lane to himself. "But what's the world good for if you can't take a few things on trust? Better to be fooled a few times than not do it."

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So to-day Jim had been for more than a week acting as Mr. Lane's office boy. He started off at a brisk pace with his letters and papers, proud of every chance which now came to him of showing how lively and how faithful he could be in the performance of his new duties.

"I ain't never goin' to turn one way nor another till I get my stuff to where it's to go," said Jim, as he tucked the papers securely under his arm, and took a firm grasp of the dozen or more letters. "Important, I reckon," he went on, with a glance of great respect at the business-like envelopes. "Money in 'em like as not. And I've heard say there's stuff wrote in letters sometimes as is more important'n even if you was sendin' money in 'em. You wouldn't think so, but that's what they says. And if anybody's likely to write important things, it's Mr. Lane."

Straightening himself with the importance of having to do with such importance, Jim turned up a stairway and delivered his papers to Mr. Hill. The message to Mr. Grant was duly given, when the boy turned in the direction of the post-office, which was some little distance further on.

"What's all this crowd?—somebody run over or somethin'?"

Jim stood for a moment after rounding a corner and coming face to face with a scene of confusion common enough on city streets. Men and boys were running from different directions towards a cer tain point, and in a very few moments several hundred people had collected.

Jim paused for a moment. He could easily keep along on the other side and accomplish his errand without delay. A feeling in his heart told him this was the thing to do, for a boy who stops to ascertain the why and the wherefore of every street commotion will have little time for anything else. But he turned a little, allowing himself to mingle in the crowd.

"It's only a couple of bootblacks," he heard some one say, "got knocked down and run over."

It was close upon where a number of Jim's comrades used to gather for work. What if it should be any of them? More willingly, he moved with the crowd until he found himself unable to choose which way he should move.

"Make way!" Some members of the police force were clearing the way for the approach of an ambulance. Jim was hustled rudely to one side, and the packages of letters thrown from his hand.

With a cry of dismay he stooped to gather them, but the pressure grew heavier as he was desperately snatching them from under the crowding, trampling feet.

"Out of the way, you young simpleton! Do you want to have the life trodden out of you?"

He was forcibly raised to his feet, and pressed far to one side. Counting his letters, he found that two of them were missing. But it was no use trying to fight his way to where he had lost them. He was obliged to wait until the crowd dispersed, and when, with a despairing heart, he made his way to the place, no letters were there.

Poor Jim mailed the recovered ones, and then began wondering if he should ever go back to the office.

"What'll I say if he asks me? If I tell him he'll think I'm a good-for-nought, and, like as not, he'll turn me off. Course he will. If I tell him I mailed 'em all, p'raps he'll never find it out. Yes, I'll go back; it he does find it out, he can't do no worse 'n lick me, and that won't make me feel half so bad as the losin' 'em."

Jim went back and gave his best attention to the performance of his duties. But it was a long and heavy day. Mr. Lane had a pleasant, trustful way with people with whom he came into contact, increased by a pity and liking for Jim which led him to treat him with a kindness entirely new to the little arab. Jim could easily have borne hard usage, but this was too much for him. Every pleasant word spoken to him seemed to appeal directly to his sense of right, so often in the cruel fight for existence which had been ordered for him dulled and smothered, but now awakened into new life.

As night came on Jim sat on a box in the hallway outside the office and did a little very earnest thinking.

"I can't stand it no longer; no, I can't," he said to himself, with a forlorn look through the open door at the pleasant rooms in which he was already beginning to feel a proud sense of part ownership. "He a thinkin' me a decent, honest sort of boy as isn't the kind to do mean, underhand things—and me losin' his letters and never tellin' him. P'raps them letters was important. Yes, lawyers' letters always is. I'd rather be turned off any day'n be goin' round here and him lookin' at me as he does."

Jim gave himself no time to change his mind, but the next moment was standing before Mr. Lane, who chanced to be alone in the office. The eyes which Jim lifted were very troubled ones, but, full of honest purpose to acknowledge his fault, did not sink before the keen inquiring ones which met them.

"Well, what is it?" asked Mr. Lane, as Jim hesitated, scarcely knowing how to begin.

"Them letters," he stammered, the color growing deeper on his already flushed face. "You thought I mailed 'em all, but I didn't; I lost two of 'em. I'm sorry, and I'll go away, and I'll bring back the close you give me."

Mr. Lane looked gravely at the small figure standing in such utter self-abasement before him. Everything about it, the thin face with its appealing eyes, the stooping shoulders, and the air of general dejection, seemed to unite in telling the story of how hard life had been on him, and how heroic was this truth-telling which might result in the casting away of the only good fortune which had ever come to him.

The gravity melted into a smile.

"I like a boy I can trust," said Mr. Lane.

"Yes," said Jim, with a despairing sigh. "You thought you could trust me to take care of them letters—and—now you know you can't—"

"Now I know I can trust you to tell the truth. You needn't go, Jim. I want you to stay as long as you can do the square and honest thing. If you hadn't told me, though, I should have let you go to-night, for I knew you had lost the letters. Some one picked them up and brought them to me."—*New York Observer.*

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It is waste of good things to use "pearl glass" or "pearl top," unless you get the right shape and size for your lamp. See the "Index to Chimneys"—free.

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Travel

ILLINOIS CENTRAL R. R.

LOW RATE Your local railroad ticket agent will give you full particulars in regard to these HARVEST EXCURSIONS, which will be run via the Illinois Central Railroad on dates quoted below, to points West, South-West, and South, at the low rate of one fare for the round trip, plus $2.00. In connection with these

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SEPT. 11
SEPT. 25
OCT. 9

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Agents Wanted.

New Paid Occupations for Women

FROM *Cassell's Family Magazine*

The washing and putting away of valuable china and plate is another department of domestic work suitable for gentlewomen. The washing and mending of fine laces which the owners are unwilling to trust to the rough handling of the laundries makes still another branch of quiet industry; and house decorating, such as the painting of door panels and the placing of dadoes, is a business in which not a few women would excel.

Some have very successfully taken up the the business of shopping for country people, who, on account of residing at some distance from large towns, find it impossible or impracticable to make their own purchases. The person thus engaged must needs be a woman of taste, and well versed in the art of "bargain hunting." I believe that ten per cent. is the usual amount of commission agreed upon.

My attention has recently been called to another employment for women by the receipt of a neatly engraved circular from an enterprising Englishwoman, who announces that she will inspect and choose suitable apartments for intending visitors to London. Throughout the year, and especially during the season, there are thousands of foreign visitors in the metropolis who would gladly pay the required fee of five per cent. on the first month's rent for the sake of knowing that on their arrival in London they would be shown to comfortable and suitable apartments without the trouble of searching for them. A thorough acquaintance with the different neighborhoods, the healthfulness of the various localities, and a quick observance of the advantages and disadvantages connected with boarding houses and apartments, would be essential qualifications in one who essayed to successfully undertake this sort of work.

Inspecting a fashionable dress-making establishment one day last week, my attention was attracted to a young French girl who occasionally threw out suggestions in regard to a lady's gown which the modiste was fitting. "Madame is too short for that," remarked the girl, when the lady suggested a certain style of hip drapery. It was discarded, and a skirt of an entirely different order was pinned together. "Ah, that is better; and Madame looks much taller," the girl observed, as she critically examined this last effect. Shortly afterwards, a young lady, very tall and thin, entered the fitting room, and began to discuss a striped piece of goods from which she was about to order a dress, when the French girl said: "If Mademoiselle will excuse me, she is too tall and slight for stripes;" and picking up a sample book, she quickly turned to a bit of plaid material, which she suggested was just the thing for the young lady. On inquiring why this girl was in the fitting-room, I was told that she was a "suggester". The dressmaker informed me that she was unable to so much as stitch a straight seam or manipulate the scissors in fitting a dress; in fact, could do nothing in the way of the simplest kind of needlework, but that her little head was full of valuable ideas concerning fashions. She could tell at a glance the style of dress most becoming to the different customers; she knew just what must be done to hide nature's defects or show off her special gift. When a new customer visited the shop, the girl made a careful study of her figure, and then proceeded to select a becoming costume for her. It occurred to me that here was another occupation for which some women are especially adapted; that is, the furnishing of ideas for other people to use. Ideas mean money, and originality is something that always commands a high price. There are women in the world whose minds are brimful of ideas, whose brains are continually conceiving plans which their hands are unable to carry out. "Why don't you write about so and so, or invent such and such a thing?" is a question such women are continually asking. They have ideas for stories, plots for novels, subjects for journalistic "write ups", conceptions for new fashions, new inventions. And they are not all idle dreamers. Their thoughts have a commercial value, and there is a market for them if they will take the trouble to find it. In the literary world originality is much needed, and wide-awake editors are usually willing to pay well for ideas that are brought to them. The gift of writing is one that many people possess, but the gift of originality does not always go with it. It is the same in nearly every line of work; and I would suggest that the woman with ideas take the "children of her brain" to people who can dress them up and give them to the world. The milliner, the dressmaker, the inventor, the musician, and the editor can make use of them, and will divide the profits.

THE KIMBALL PIPE ORGANS.

For the church that needs a complete pipe organ, with all the effects, at a cost that any church society can meet, it seems to us "The Kimball" is exactly what is wanted. Manufactured by W. W. Kimball Co., Chicago.

You Would Buy a Set

Of these SOUVENIR SPOONS, but you think there must be some catch on account of the small sum asked for them. It is a genuine offer and we do this to dispose of them quickly.

Remember we Refund your Money

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YOU KNOW THIS ADVERTISEMENT WOULD NOT BE ACCEPTED BY THE EDITOR OF THIS PAPER IF IT WAS NOT GENUINE. ORDER TO-DAY.

SEND IN YOUR ORDER FOR A SET OR MORE AT ONCE AS THOUSANDS WILL AVAIL THEMSELVES OF THIS GREAT OPPORTUNITY.

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How are we able to do it?

These Spoons were made up especially for the World's Fair trade, by

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What the "Christian at Work" of New York has to say in their issue of March 22, 1894.

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